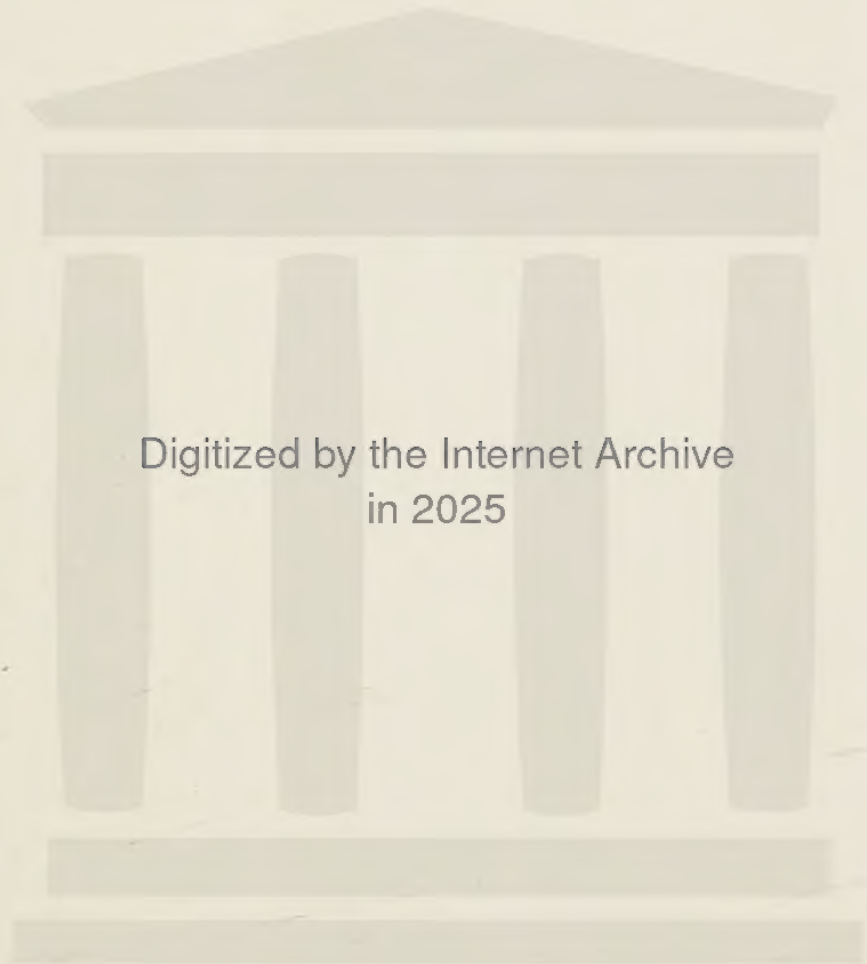
The Sacred Heart Book

His Holiness (Pope Pius XI) wishes that these volumes, which assuredly will promote the spiritual life, may receive an ever-increasing welcome in all the Christian families of your great country.

(*From letter to Father Lasance written at the Pope's direction, May* 10, 1927.)

This is one of Father Lasance's books to which His Holiness refers in the above letter.



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"Behold this Heart, which has loved men so much, and which receives but ingratitude from the greater number of them."—*Words of Our Lord to B. Margaret Mary.*

"Remember Me, and visit Me."—*Jer. xv. 15.*

The Sacred Heart Book

BY

REV. F. X. LASANCE

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NEW YORK, CINCINNATI, CHICAGO, BOSTON,
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BENZIGER BROTHERS, Inc.

Printers to the Holy Apostolic See

46536

Nihil Obstat

HENRY BRINKMEYER,
Censor Deputatus

Imprimatur

✠ JOHN,
Archbishop of New York

NEW YORK, January 19, 1903.

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Introduction.

OUR Sacred Heart Book is divided into three parts. The First Part comprises instructions, suggestions, meditations, and reflections on the Sacred Heart Devotion, the Apostleship of Prayer, and kindred subjects.

The Second Part is composed of General Devotions, selected and arranged, however, with a view to pleasing the fervent adorers of the Sacred Heart, and suiting their special devotion. In this part of the book are given two methods of assisting at Mass *in union with the Sacred Heart of Jesus.*

The *special* parts of both these methods are from the Roman Missal; those of the first method are from the Mass "*Miserebitur,*" which is commonly used on the feast of the Sacred Heart; those of the second method are from the Mass "*Egredimini,*" for

the same feast, "*Pro Diœcesi Venetiarum.*" The *Ordinary* of the Mass will be found united to the second method. The Indulgenced Prayers are from the *New Raccolta*, with the exception of a few, which were approved but recently by Pope Leo XIII.

The Third Part offers a compilation, interspersed with original matter, of special devotions for Novenas, the Month of June, the Holy Hour, the First Friday, the feasts of the Sacred Heart and Corpus Christi, the "Forty Hours," Visits to the Blessed Sacrament, the Hour of Adoration, together with numerous Acts of Consecration, Reparation, Thanksgiving, and Supplication for various occasions.

We aimed at making this a complete and practical Manual for the Associates of the *Apostleship of Prayer in Union with the Sacred Heart of Jesus*, of the *Eucharistic League*, of the *Tabernacle Society*, and of the *Confraternity of the Blessed Sacrament*;—in fact, for all devout souls that cultivate a special devotion to the Sacred Heart of Jesus in the Holy Eucharist. The

New Little Office of the Sacred Heart is incorporated in this book, with the kind permission of the Rev. John J. Wynne, S. J., whom we thank for this privilege.

The connection of the Sacred Heart devotion with the devotions to the Blessed Eucharist, the Passion of Our Lord, and the Immaculate Conception of the Virgin Mary is given special emphasis and attention.

It was one of the circulars issued to Promoters for the month of the Sacred Heart by the Apostleship of Prayer in New York, that first suggested the idea of this book to us as a desideratum. There we read these admonitions:

"You wish to sanctify this month of June, and you want to know the best means to this end. As a Promoter of an association whose special aim is to increase devotion to the Sacred Heart of Jesus, you feel it incumbent on you to make this great devotion known to others and to induce them to cultivate it.

"So you are, or should be, asking at this time of the year more than at

other times, How shall I know just what this devotion is? How can I be sure that I am cultivating it in the right way? How can I advance in it, and lead others to adopt it? What books must I read and recommend? What practices are best for me? What special fruits of piety and fervor should I seek to obtain by the observance of the month of June?

"First of all, remark that the month of June is not the only time you should pay special attention to this devotion. It is a time for doing more than you ordinarily do for it, for renewed efforts to confirm your habit of studying and imitating the virtues suggested by the Heart of Jesus, and for special zeal in promoting this study and imitation among others."

We hope that by the grace of God, and through the intercession of the Immaculate Heart of Mary, our little book will be the means of making the devotion to the Sacred Heart of Jesus better known and understood, and of inducing many pious souls to cultivate it more assiduously.

In the same month, when the Gen-

eral Intention of the Apostleship of Prayer was "*Sacred Heart Devotions*," the following instructions and suggestions were addressed by a leaflet to the Associates:

"The word devotion, in its theological sense, has various meanings, all of which have some reference to divine worship. Now it signifies that sweetness or intensity accompanying our converse with God; in this sense we say that one prays with devotion. Now it means an effect of piety, which is the habitual readiness to comply with the divine will, particularly in matters of divine worship. Now it is used for a concrete form of divine worship; thus we speak of the devotion to the five wounds of Our Lord, to the Blessed Sacrament, to the Sacred Heart. Taken in their widest sense, as a form of prayer, devotions comprise all the divine services of the Church and the pious practices approved of and indulgenced by the Church. If the object of such ritual services or pious practices be the Sacred Heart or the love which it has manifested towards men, we have what

are known as Sacred Heart devotions. The highest form of devotion to the Sacred Heart is the special Mass in its honor. After this ranks the Office of the Sacred Heart contained in the Breviary, the Litany of the Sacred Heart, Communion of Reparation, the various Acts of Reparation and Consecration, especially the solemn Act of Consecration approved by the Holy Father, the many indulgenced ejaculations and longer prayers. This month of the year of Papal Jubilee, Leo XIII. recommends, in a special manner 'The Little Office of the Sacred Heart,' which he has recently approved and enriched with an indulgence for each public or private recitation. Its beautiful hymns and antiphons make of it a fitting expression of the love and reverence we bear that Heart 'which has loved men so much.' We are, then, to pray during this month of June that all these devotions to the Sacred Heart may become more widespread and more generally known among Catholics, and not only to pray for this, but to show an

example as Associates of the Apostleship of Prayer by the practice of these devotions and by encouraging others to adopt these same practices."

In preparing our Sacred Heart Book we made an effort to conform to these instructions, and to carry out, in accordance with circumstances, these suggestions.

We purpose, by means of this book, to inculcate the proper spirit of the devotion to the Sacred Heart, to assist souls in cultivating the interior life in the midst of the distracting pursuits of the world, and to foster a fervent yet reasonable devotion—a love that is both affective and effective—not a mere sentimentality, but a robust and practical piety. The *interior life* is not merely a *hidden life* in the sense that it is one withdrawn from the busy world, or from the society of men. There is no essential sanctity in this, and, indeed, it is a mode of life chosen by some pagan philosophers, who withdrew from the society of their fellow-men simply to satisfy their own natural inclination, and in pursuit of a purely natural object.

As the author of "The Heart of Jesus of Nazareth" writes:

"A hidden life means distinctly one led by each person in the solitude of his own heart, and it is this alone which imparts sanctity and value to that external and material seclusion, which, for the most part, the world understands by the term 'hidden life.' Contemplating Our Lord Jesus Christ in His solitude at Nazareth, we learn of Him that the sanctity and merit of our whole outer life depends on the intentions, the motives—in a word, the life of the Sacred Heart itself. Have we ever asked ourselves: For what do I live? Placed as I am in the midst of society, have I at heart any higher aim, or any end more worthy of a Christian than the gratification of self, or the possession of some temporal interest?

"We know that the sole aim of Our Lord in coming down upon earth was the reparation of the divine glory, and the salvation of the world; nevertheless, it is with astonishment, perhaps, that we behold Him passing nearly the whole of His mortal career

in solitude, employed in the most ordinary occupations.

"Jesus, the eternal Wisdom, knew that the lives of the greater part of men would be passed in a routine of ordinary actions, according to their state, and He foresaw the necessity of teaching them how to sanctify this common life, generally so little esteemed or understood, as well as of correcting in them the universal error, which imagines that only those actions are meritorious or worthy of admiration, which are great or brilliant in themselves.

"Have we not deluded ourselves with the idea that the material and commonplace nature of the employments confided to us, are an obstacle to our laboring for God, and to our union with Him by prayer and recollection? Let us fix our thoughts upon Jesus of Nazareth, and ask ourselves whether the uninteresting character of His hidden life in that obscure home was any impediment to the accomplishment of the *one* great work which He had ever in His Heart, or to the union of His Heart with that eternal

Father, to Whose love it ever responded.

"The hidden life of Jesus (while it can be imitated in the world) is reproduced in contemplative religious orders. It was in the solitude of Nazareth that the great Apostleship of Prayer commenced. The fact seems generally lost sight of that the contemplative orders have been instituted for a definite end and purpose, recognized by the Church, and are prized by it on that account. That object generally is synonymous with the one which Our Lord Himself had at heart —namely, a desire to restore to God the homage of adoration and reparation, of which He has been so sadly defrauded, and to promote the salvation of the world and the spiritual interests of souls. The great means by which Jesus attained this end was prayer, along with interior and exterior mortification and self-denial. The interests of the Divine Heart of Jesus form the object towards which all the prayer, and labor, and penances of these religious orders tend; and these interests are the triumph of

the Church, the salvation of souls and of nations, and the propagation of truth and faith throughout the world. Ceaselessly in these new Nazareths, so ignored by the world, the very prayer of Our Lord Himself mounts to Heaven: 'That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent.'" (John xvii. 3.)

* * *

Our Holy Father, Pope Leo XIII., has repeatedly recommended to the faithful throughout the world a more earnest and united prayer as a remedy for the present dangers that threaten the Church and society. Prayer, mortification, and self-denial, are the arms needed to fight the battles of the Lord. Devotion to the Sacred Heart of Jesus and to the Immaculate Heart of Mary are calculated in particular to combat the evils of our times, namely, *naturalism*, or a denial of the supernatural, and *sensuality*, or concupiscence—the all-pervading love of bodily ease and comfort—the all-absorbing desire and universal struggle for money, pleasure, and worldly glory.

One of the means suggested by Tickell's "Month of the Sacred Heart" in exercising our zeal is to pray ardently to the Heart of Jesus to make itself known and loved, by those interior lights and secret motions that enkindle and transform the hearts of men.

As we read there: "For this devotion seems to be, in a particular manner, the fruit of prayer; one of those special graces, which Our Lord has reserved to be spread in the hearts of His servants by Himself alone.

"No one can excuse himself from employing so easy a means as this.

"The saints in their enterprises of zeal knew well the power of prayer over the Heart of God; and hence they never failed to join it to their preaching. For they bore in mind the saying of St. Paul, that 'neither he that planteth is anything, nor he that watereth, but God that giveth the increase.' (1 Cor. iii. 7.)

"It is related of a father of the Society of Jesus, that he never preached without having first spent a long time

in fervent prayer accompanied with abundant tears. A lay brother of the same society, when asked what were the means which he used to gain so many souls to God, in his office of porter, replied: 'For one word that I address to men, I address a hundred to God.'

"Let us adopt the same means; and we may be sure of success.

"Let us pray, then; and if our sins make us unworthy to be used as instruments by Jesus Christ, in making His Sacred Heart known, let us beg of Him to choose others in our place. Let us entreat Him to send into His vineyard apostles of His Heart; who, penetrated with a deep sense of the advantages of this devotion, may devote themselves to increase and spread it.

"Yes, let us pray. Everything is promised to prayer. A holy soul once asked of God why He did not raise up, in this corrupt age, one of those saints whose zeal changes, as it were, the face of the whole world: 'Men do not pray to Me enough,' was the reply which she received.

"The surest means of succeeding in the prayers which we address to God for the good of souls, is to offer them to Him through the mediation of the Heart of Jesus."

* * *

Are pious people selfish and egotistical? Some of them are. Much selfishness, much egotism, is found among a certain class of so-called pious persons. They have not yet penetrated into the Sacred Heart of Jesus, especially in His hidden life at Nazareth; they have not yet fathomed this Heart, which was secretly consumed with love in the presence of the majesty of God, His Father. As the author of the "Heart of Jesus of Nazareth" writes:

"It was from this living Furnace of divine charity, this inexhaustible Source of love, that every act of His emanated, and these have merited the redemption of ten thousand worlds, and are pleading at this moment our cause in heaven and on the altar. Behold the first great Master of the divine apostleship! Behold in Jesus of Nazareth the first Apostle of Prayer!

This was the occupation of the Sacred Heart. He loved, He adored, He repaired, He prayed, He immolated Himself for the Father's glory, for the salvation of the universe.

"Sublime also is the hidden life of those who have learned to imitate Him; whose hearts, like His, are occupied as far as they can be in this life with the interests of God and of souls. Let us look into our own interior, and examine the thoughts and desires that succeed each other incessantly through the day. Do we not concentrate our thoughts, at least for the most part, on self, on our own personal interests, wishes, and affairs, or on those of the limited circle of beings who come within our sphere, and between whom and ourselves perhaps only natural ties exist? The trials of the Church, the loss of souls, the want of missioners for heathen lands, the revolt of nations from their allegiance to God and His Vicar, besides many other like interests, all so intimately involving the glory of God—are these the objects which occupy our hearts and minds, which are so constituted that they

must be incessantly occupied with something ?

" If the love of God is burning in our breasts, our hearts, as that of Jesus, will, in proportion to the strength of our love, be more or less occupied with His interests rather than with what pleases ourselves, and we shall find no cause to complain of the monotony of our lives, whatever may be the nature of our exterior employments.

" The hidden life is essentially a life of generous devotedness. Thus we shall find therein an antidote for the two grievous evils of the present age: Idleness of thought and frivolity of heart. In proportion as the soul is occupied with God and with His interests, will it be immolating its natural inclinations on the altar of divine love, for the glory of God, and the good of souls. What is the secret source of the weariness, the discontent, the disquietude of innumerable souls who give themselves to piety, and who aspire to the interior life ? It is that Jesus of Nazareth is not their Model. It is that they have not'

suffered Him to be their Master, and His Sacred Heart their school. It is that they seek in piety their own satisfaction, their own interests, instead of making God and the advancement of His kingdom the primary object of their thoughts and desires. There can be for them no joy of spirit, no true peace of heart, because they are not accomplishing the work that was destined for them. For those, however, who live the life of the Heart of Jesus, who, in union with Him, exercise the divine apostleship, the hidden life presents no weariness. Their hearts, that were once, perhaps, filled with a thousand vain preoccupations and desires, or dragged on a mere existence, devoid of any special aim, have at length begun to live. They have learned to love God, and therefore to think much of Him, to desire with ardor all that can glorify Him, and enable the Passion and death of His only Son to bear all their fruits. Their horizon has become more extended; works of mercy engage their attention also, their hearts have grown larger, the petty interests and trivial cares that

once absorbed them have lost their charm for them; they can act and suffer now for a definite and noble end, and they have so much to think of in the cause of God and of souls, that they have no time to spend in thinking about self. It is thus that lives become self-forgetting, devoted, according to the Heart of Jesus, and, through union with Him, are hidden in God."

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PART I.

Instructions, Suggestions, Reflections, and Meditations

PERTAINING TO THE SACRED HEART DEVOTION AND THE APOSTLESHIP OF PRAYER IN UNION WITH THE SACRED HEART OF JESUS.

Love, Reparation, and Imitation: the Three Devotions of The Heart of Jesus.

"Præbe, fili mi, cor tuum mihi."
"My son, give Me thy heart" (Prov. xxiii. 26).

"God gave us His Heart that we might give Him ours. Jesus only loved us so much that we might love Him in return. Love is, then, the whole of the devotion to the Sacred Heart of Jesus. He has said so Himself, whenever He vouchsafed to speak to His faithful spouse, the Blessed Margaret Mary.

"Represent your beloved Redeemer to yourself now, just as He showed Himself to that pure and ardent soul. He looks benignly upon you, and says: 'Behold My Heart, that has loved so much; give Me thine, My son, give it to Me.' Reply to Him at once: 'Take it, Lord, and all that I have—my liberty, my intelligence,

my all.' This is a sublime act of charity; it is all He seeks and desires —to be loved. This sentiment of love ought to have three effects or conditions; in other words, the devotion to the Sacred Heart of Jesus comprises essentially three sorts of devotions: I. A devotion of affection or love; II. A devotion of reparation or tears; III. A devotion of imitation.

I. A DEVOTION OF LOVE.

"The end of this beautiful devotion is love; what else does the symbol which Jesus Christ has revealed to us of His love say to our souls—that inflamed Heart that He gives us —if it is not to love Him? Of what does He complain, except that He is not loved? This is the new precept, as it was the old law: 'Thou shalt love.'

"But how can we evidence our love to Him? What does He ask of those who love Him? He has plainly revealed this to His faithful spouse, and we will here consider in a few words this touching expression of His

will. Love is shown in acts; it proves itself by devotion, by sacrifices; but Jesus exacts so little, He is satisfied with so little. See, He asks but a thought, a remembrance, a feast-day. There are so many ungrateful ones who never think of Him, and He wishes to be remembered. He is forsaken, abandoned; yet He asks to be visited from time to time. Almost all forget His benefits, His sufferings, and His death; He wishes them to be remembered. They refuse His requests; His sweetest invitations are rejected; His table is deserted; He entreats, He commands, that they should come and eat His sacred bread. Even in this Divine Sacrament He is outraged; many are the cold and lukewarm hearts, the perfidious and sacrilegious, like Judas; He desires and wishes for pure hearts, faithful and generous hearts, who will love Him.

"Your devotion of love, to be always agreeable to Jesus Christ, must also conform itself to His most intimate wishes, which have been clearly manifested. Thus you will never fail

to celebrate His feast on the day appointed by Jesus Himself, the Friday after the Octave of the Blessed Sacrament. Never forget this. Let this communion be the most fervent in the whole year. You will endeavor also to consecrate to Him the first Friday in each month; you will do your utmost to communicate on that day; you will renew your act of consecration to the Divine Heart, and make reparation. At least once in the year you will go through the exercise of the Holy Hour, from Thursday night to Good Friday; perhaps even once each month, on the night preceding the first Friday, the day of the Sacred Heart. Yet more, perhaps, in imitation of the Blessed Margaret Mary, you will perform this devotion every Friday. If Our Lord asked it of you, as of her, could you be able to refuse Him this proof of love ?''

II. A DEVOTION OF REPARATION OR TEARS.

Our divine Lord, in revealing His Heart to Blessed Margaret Mary,

spoke not only of His love, but of His *outraged* love, and of His desire for *reparation*. He complained of the cold ingratitude and base neglect of men, even of hearts consecrated to Him; therefore He charged her to receive holy communion frequently in the spirit of atonement, and manifested His desire that on the feast of the Sacred Heart, public acts of reparation should be offered Him. Sincere love of the Sacred Heart impels us to reparation.

It is for this reason that members of the Apostleship of Prayer adopt the practice of the Communion of Reparation. Those who observe the Third Degree engage to receive holy communion, once a month or once a week, in reparation for the offences of neglect, ingratitude, irreverence, and sacrilege, committed against Our Lord, especially in the Blessed Sacrament. The purpose of the Third Degree is to avert the scourge of divine wrath and to repair the insults offered daily to the majesty of God, to the religion of Christ, and His Vicar on earth; to appease the Sacred Heart of

Jesus, and to render Him propitious to our prayers. Honor for dishonor, gratitude for ingratitude, reverence for sacrilege, fidelity for infidelity, fervor for coldness, consolation for desolation—all these are due to Our Lord; in a word, reparation is what we owe the Heart of Jesus, reparation is what we will give the divine Lover of souls if we truly love Him. Let us offer this Communion of Reparation faithfully at least once a month, preferably on the first Friday, and let us make frequent Acts of Reparation.

III. A DEVOTION OF IMITATION.

This is an important point, and a sure means of glorifying the Heart of Jesus—*to imitate His virtues.*

"Our love without works would be but a barren love, as faith also without them is a dead faith. But which, amongst all the perfections of Jesus, shall we prefer? This good Master has Himself vouchsafed to direct us in our choice; He has reduced all His lessons to these words: 'Learn of Me,' says He· 'for I am meek and

humble of Heart' (Matt. xi. 29). Had He, then, but these two virtues, or do these two virtues of His Heart surpass all the others? It would be ignorant and impious to think so, a blasphemy to say it. The God-Man possessed every virtue, and all in the same degree of infinite perfection. But meekness and humility are sufficient in themselves, because they comprise all the rest. If we imitate Our Lord in these two virtues, it is enough. With happiness in this life, we are also assured of having one day the blessedness and glory of heaven. 'You shall find rest to your souls' (Matt. xi. 29).

"Now in order that you may study and admire the meekness and humility of the Sacred Heart of Jesus, you will have but to recall to your minds here some of the circumstances of His mortal life. From the manger to the cross, He has given us the most touching examples of these beautiful virtues. His meekness towards all men, great and small, rich and poor, just and sinners, friends and enemies, was truly incomparable. His humility

amounted to complete self-abnegation. Learn first, and then love, to be nothing, to be despised as He was, with Him, and for Him. 'Love to be unknown, and to be reputed nothing' (*Imit.*). But let this be a true humility; in a word, humility of heart like unto Jesus.

"To encourage yourself yet more to the practice of these beautiful virtues, think on the promised recompense, the price attached to this divine lesson—I mean rest, peace, and happiness. 'You shall find rest to your souls.' He that is meek is always beloved; he attracts all hearts; he possesses and dwells in them by love. He who is humble can never have enemies or be envied; he is well received everywhere, and is happy and contented wherever he may be.

"On the contrary, to fail in humility is sure to cause trouble, uneasiness, and sorrow. 'One is angry at being angry,' says the good St. Francis of Sales; 'and one feels humbled and grieved at having appeared proud.' Assuredly all the words of Jesus Christ are true, and truth itself; but these

make themselves evident, and are felt in each day's experience. Reflect for an instant, and you will be constrained to admit that if you have been wanting in humility and meekness, you have been soon punished for it; and if at this moment you have some trouble, examine yourself a little, and you will see that you have been wanting in patience or meekness, or that you have spoken with vivacity or pride." *

One of our favorite ejaculations should be: "Jesus, meek and humble of Heart, make my heart like unto Thine!"

The Devotion to the Sacred Heart of Jesus.

THIS devotion has for its founder Jesus Christ Himself. He revealed it, ordained its institution, explained its nature, taught its practice, presented the form and the method of it, and finally promised to shower His graces on those who adopt it. As we

* Vide Lefebvre's "Month of the Sacred Heart."

read in the "Lover of Souls": "The *material* object of this devotion to the Sacred Heart, namely, that which we honor, adore, and love, is the living, human Heart of Jesus; secondly, the *causative* or *formal* object of this devotion, namely, the reason why we pay the Heart of Jesus a special honor, adoration, and love, is the love of Jesus, of which His Heart is the seat and symbol."

Furthermore, the love of Jesus on the one hand, and man's ingratitude and indifference on the other hand, are an incentive to the pious adorers of the Sacred Heart to offer it a fitting reparation. *Love*, *reparation*, and *imitation;* these are the three main parts of the devotion to the Sacred Heart of Jesus; these three constitute the spirit of the devotion. Jesus Christ, the Incarnate Son of God, is to be adored both in His divine and in His human nature, and with one single act of adoration. By the mysteries of His life and Passion Our Saviour manifests Himself to us as the object of our adoration, love, and gratitude. By His Sacred Heart, in

our day, He has manifested Himself for our devotion. The Sacred Heart is intimately united to the soul and to the person of Our Lord, full of life, of feeling, and of knowledge, hence it is the person of Christ that really receives our honor and feels our love. His Heart is the principal organ of the love and sorrow of Jesus, the centre of all His suffering.

"In all languages," says the "Lover of Souls," "both human and divine, the heart is a symbol of love. Throughout the world, when men speak of the heart, they use it as a figure of love; hence, the Heart of Jesus was and is, if not the organ, at least the symbol, nay more, the receptacle of His human love, of that love with which He loved us on earth, died for us on the cross, and is loving us still here in the humble tabernacle of the Altar. Moreover, it was the heart which was first formed by the Holy Ghost from the pure flesh of the Virgin Mary; it was the heart which first lived in the Infant Jesus, and sent forth into His tiny veins that precious blood, which was afterwards poured

out for us on the heights of Calvary; it was the heart that suffered most from the insults, irreverences, and outrages of ungrateful men during the thirty-three years of His life; it was the heart that was sorrowful unto death during those long hours of the Passion when Jesus sweated blood from agony, when He was betrayed by Judas, when He was mocked and derided, when He was denied by Peter, when He met His Mother, when He gave John to Mary and Mary to John, when He cried out, 'Father, forgive them, for they know not what they do,' when He exclaimed in His distress: 'My God, My God, why hast Thou abandoned Me?' It was His heart that died last, and when it died, the ransom of our Redemption was paid. The Heart of Jesus, therefore, deserves special veneration as having taken such a large share in the work of our Redemption, and as being the seat and centre of Our Lord's human love and feelings. It is a fit symbol also of His eternal and divine love. The Heart of Jesus means, then, the divine and human love of Jesus. A

look at the Heart of Jesus recalls His love and all that His love has done, and is doing for us; it brings to mind the blessings we have received from Him in having been created, redeemed, made a member of His mystical body, the Church, in being nourished with His flesh and blood, in being allowed to speak to Him heart to heart in the Sacrament of the Blessed Eucharist; it gives us a fuller knowledge of His science, for the love of His heart is a wise and knowing love; it also reveals to us His humility, purity, meekness, compassion, goodness, mercy, and patience, for all these moral qualities manifested themselves, thrilled, so to speak, in His human heart."

Jesus manifested His Sacred Heart in order to arouse man from his coldness and indifference, and to revive his faith and love. The instrument chosen by God was Blessed Margaret Mary Alacoque, a simple religious, in a Visitation Convent at Paray-le-Monial, in France. Jesus appeared to her while she was in prayer before the Blessed Sacrament. He showed

her His Sacred Heart, in His open breast, encircled with fire and flames, and explained to her His love and His desire to be loved. Several times in that year, 1675, Our Saviour appeared, repeating His love, and demanding the establishment of the feast and the devotion of the Sacred Heart. The Catholic Church, after long and careful examination, acceded o the wishes of this religious, established the feast, recommended the devotion, and sanctioned the means and methods for the honoring of the Sacred Heart of Jesus.

The Catholic world has taken this devotion to its bosom, until now every church has its statue or painting of the Sacred Heart of Jesus. Millions are enrolled in Confraternities of the Sacred Heart. The entire Church was consecrated to it by permission of Pius IX., June 16, 1875, and its feast now ranks as one of the principal feasts of Our Saviour. Pope Leo XIII., in connection with his Encyclical Letter, dated May 25, 1899, issued a grand Act of Consecration, by which form of prayer all mankind

was solemnly consecrated to the Sacred Heart of Jesus. May all our efforts tend to the glorification of the Sacred Heart. May our watchword be: "Thy kingdom come!" Adoration, thanksgiving, love, reparation, and praise to the Sacred Heart forevermore!

Blessed Margaret Mary Alacoque.

MARGARET MARY was born at Terreau in Burgundy, July 22, 1647. She entered the Order of the Visitation, at Paray-le-Monial in 1671, and was professed the following year. Although favored with supernatural visions and frequently in ecstasies, she was a most obedient religious and had a perfect thirst for humiliation, which holy passion Our Lord gratified by choosing her to suffer incredible agonies as a victim of penance and reparation for others. She was afflicted with acute physical suffering, and the most bitter spiritual desolation, while her sisters in religion distrusted and ill-treated her. After purifying her by these trials, Jesus appeared to her

in numerous visions, displaying to her His Sacred Heart, sometimes burning as a furnace, and sometimes torn and bleeding on account of the coldness and sins of men. In 1675 the great revelation was made to her that she, in union with Father de la Colombiére, S. J., was to be the chief instrument for instituting the feast of the Sacred Heart and for spreading the devotion to the Sacred Heart throughout the world. Thus Margaret Mary, from the disciple was made the Apostle of the Heart of Jesus. Soon after saying, "I shall not live much longer, because I have no longer anything to suffer," she died on the 17th of October, 1690. Love for the Sacred Heart of Jesus especially honors the Incarnation, and makes the soul grow rapidly in humility, meekness, charity, and in union with its Beloved.

WHAT BLESSED MARGARET MARY DID TO GLORIFY THE HEART OF JESUS.

Consider what the disciple and apostle of the Sacred Heart did for its glorification, and then you will

understand what your divine Master requires of you:

1. Jesus first expressed His desire that a feast in honor of His Sacred Heart should be instituted, and vouchsafed to fix the day upon which He wished this feast to be celebrated in the Church, the Friday after the Octave of Corpus Christi. The saint never ceased to pray, to work, and to suffer, that she might have the happiness of seeing this feast instituted in the Church; and this joy was accorded her, for the feast was established and solemnized in several dioceses before her death. You also must do all in your power to celebrate this great feast with fervor, and communicate with love on this day, selected by Jesus Christ Himself.

2. Jesus expressed His wish to see the representation of His Heart exposed to the view of all, that men might thereby be attracted to His love. The saint took every care to have this picture engraved, and to disseminate it. She wished all sinners could see it, that they might be converted, and the pious, that they

might be inflamed with love. With her own blood she painted one of these pictures, and composed a beautiful prayer, or act of consecration, in which she gives herself to Jesus without reservation. You will imitate her by respectfully keeping and distributing as widely as you can, the pious pictures which are able to effect so much good.

"Our Lord," says Blessed Margaret Mary, "assured me that He took a singular pleasure in seeing the interior sentiments of His Heart honored under the figure of this heart of flesh in the manner in which it had been represented to me, environed with flames, crowned with thorns, and surmounted by a cross; and that He wished that this representation should be publicly exposed; in order, He added, to touch the insensible hearts of men. He promised me, at the same time, that wherever this image should be exposed for particular veneration, it should draw down upon the spot every kind of blessing."

3. The divine Master required communion on the first Friday of the

month, and the practice of the Holy Hour. The Blessed Margaret Mary was faithful to these commands; and you may be sure of graces and blessings if, on your part, you do all in your power to glorify your Saviour in the same way.

4. The saint prayed incessantly for the increase of this devotion to the Sacred Heart. Her letters are full of an active and ingenious zeal. She rejoices at finding books prepared, and in course of distribution, for this object. She is delighted to adorn, with her novices, first a small oratory, and soon after, a chapel, in honor of this Adorable Heart. In a word, all that can contribute to the glory of this devotion, anything that can spread the love and knowledge of this Divine Heart, alone occupies her thoughts and fills up the life of her soul. She is a victim of love to obtain this grace, and asks for nothing from her celestial Spouse except humiliations and sufferings. You also can take part in this noble design, and make many conquests to the love of the Divine Heart, if you adopt the same means.

Attempt the simplest first, those which are best suited to your weakness; such as prayer, giving away pictures and medals, distributing books composed in honor of the Heart of Jesus, joining associations or confraternities canonically erected in its honor. Rest assured that nothing of this will be indifferent to this divine Saviour; His faithful and grateful Heart will not fail to load you with blessings, to second your good intentions by leading many souls to His love, and the practice of Christian virtues.*"

* * *

Perhaps the world will never know the fountain of graces released to the world by the Blessed Margaret Mary in the institution of the League of the Sacred Heart, since it is not given to human knowledge to know the number of those who have gained the bliss of heaven. If you but tell yourself that when this humble religious began her great work the faithful were learning to give up the Sacraments of Penance and Holy Communion

* Lefebvre's "Month of the Sacred Heart."

priests, and even some bishops, were preaching that it was heroic to die without the Viaticum; religious affected to worship from afar the God of the Eucharist, whom they hypocritically declined to receive; new catechisms of Christian doctrine were in vogue, which taught that some of God's precepts are altogether beyond human powers, and that no sufficient aid is given to fulfil them; that man never resists interior grace; that he can merit even if his will is not free in its action; that he cannot resist, should the grace which is necessary for conversion to the faith be offered to him; when you think of all this you will realize the enormity of her undertaking.

Yet she did not shrink. A simple nun, shut off from the world by her cloister, misunderstood by her superiors and sisters in religion, altogether unaware of the disastrous results of Jansenist teachings, she was inspired by Our Lord to make known to the world how much He loved men, how keenly He felt their ingratitude, how He longed for their love and would be

pleased by their reparation of the coolness. indifference, ingratitude, outrages with which His love was repaid.

Margaret Mary Alacoque did not lose hope, but in spite of every obstacle she found means through her Director, by correspondence, and, greatest of her triumphs, by the aid of the superiors and religious of her congregation, to make known, far and wide, that devotion to the Heart of Jesus, rightly understood, would be a remedy for the errors and evils of her day. How well she succeeded is seen in the magnitude to-day of the Apostleship of Prayer with adherents in every part of the civilized globe. And who that witnesses the crowded altar railings on the first Friday of every month but realizes what a power for good is the League, and what member is not stirred to the depths by the thought that he is a factor in the great and glorious work for Christ! *

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* From *The Catholic Columbian*, October, 1902.

PROMISES MADE BY OUR LORD TO BLESSED MARGARET MARY IN FAVOR OF THOSE WHO PRACTISE DEVOTION TO HIS SACRED HEART.

1. I WILL give them all the graces necessary for their state of life.

2. I will establish peace in their families.

3. I will console them in all their difficulties.

4. I will be their secure refuge during life, and especially at the hour of their death.

5. I will shed abundant blessings on all their undertakings.

6. Sinners shall find in My Heart a fountain and boundless ocean of mercy.

7. Tepid souls shall become fervent.

8. Fervent souls shall rise speedily to great perfection.

9. I will bless every house in which the picture of My Sacred Heart shall be exposed and honored.

10. I will give priests the power of touching the hardest hearts

11. Those who propagate this devotion shall have their names written in My Heart, and they shall never be effaced.

12. I promise thee, in the excess of the mercy of My Heart, that its all-powerful love will grant to all those who receive communion on the first Friday of the month, for nine consecutive months, the grace of final repentance, and that they shall not die under My displeasure, nor without receiving their sacraments, and My Heart shall be their secure refuge at the last hour.

The Apostleship of Prayer.

THE characteristic claimed for the special form of devotion to the Sacred Heart of Jesus, which is known as the Apostleship of Prayer, or the League of the Sacred Heart, is that, not content with inspiring affective love for God in the hearts of those practising it, it seeks to make that love effective by urging devout souls to labor zealously and to pray earnestly for the salvation of the souls of

their brethren as well as of their own. This practical love has always been regarded by the saints as the only real love of God. It prevents the deceptions "of those sweet affections which incline the heart to God," but which, coming from sensitive temperament or bodily disposition rather than from the solid piety of reason, are carnal rather than spiritual. St. Clement of Alexandria, describing the perfect man, attributes to him desires that are efficacious, not desires which merely end in desire and then pass away like smoke; affections which result not only in pleasure for the soul, but which are followed by good works, unconquerable patience in affliction, profound contempt for earthly things, fraternal charity that is heartfelt, prayer in union with the Heart of Jesus, a will that strives to be continually united to the will of God, and, finally, the persistent exercise of all virtues. Love knows no rest, says St. Augustine; show me, if you can, a love which does nothing for the beloved, he adds, implying that such would not be real love.

The Apostleship of Prayer is in the most perfect sense a devotion to the Heart of Jesus; it is the practice of that precept of St. Paul which contains the abridgment of Christian perfection: "*Let this mind be in you which was also in Christ Jesus.*" It has for its end to unite so thoroughly all Christian hearts with the Heart of their God, as to lead them to appropriate to themselves all His intentions, and, ceasing to think solely of themselves, to unite with Him in the great interests that are the objects of His intercession, for the extension of divine glory, the conversion of sinners, the advancement in perfection of the just, and the triumph of the Church. The only requirement for admission into the Apostleship of Prayer, as an Associate, is to have one's name entered on a register kept by a Director of a properly aggregated parish or other centre. To participate in the benefits of the League, the Associates must simply make the Morning Offering.

As the "Handbook of the Apostleship of Prayer" says: "The object of

this Association is expressed by the motto 'Thy kingdom come!' The kingdom of God on earth is the acknowledgment of His supreme majesty as Lord of all things, and the submission of every human will to His divine law; hence it is that the Associates are encouraged to repeat this holy aspiration: 'Thy kingdom come!' which must be imprinted on the badge of the Apostleship, as a condition for the indulgences attached to its use." Regarding the name and nature of this Association, the same "Handbook" tells us:

"The Apostleship of Prayer is so named, because it seeks to do the same thing as the apostles—to promote the glory of God and the salvation of souls by using the same means as they did, viz., prayer and good works offered in union with Christ our Lord, and with the sentiments of His Divine Heart. The popular title, League of the Sacred Heart, indicates the close and active spiritual union which its members cultivate with one another, and with the Heart of Jesus.

"The Apostleship of Prayer, in

union, or in league with the Sacred Heart of Jesus," expresses most fully and properly the character of this pious Association.

"The glorious name of Apostleship is with good reason bestowed on this Association of Prayers, which constantly beseeches God to renew in these days of the Church's trial the wonders formerly worked by the apostles, and frequently since their time by apostolic men."*

ORIGIN AND END OF THE APOSTLESHIP OF PRAYER.

It was founded at Vals, France, on the feast of St. Francis Xavier, December 3, 1844, by the Rev. F. X. Gautrelet. Its original purpose was to foster an apostolic spirit in the young students of the Society of Jesus, who were in that place preparing for the missions. Gradually it was extended by them to other places and institutions all over France, and then propagated in the foreign missions and in other European countries, whither

* LEO XIII., *Brief, September 23, 1878.*

these missionaries were sent by obedience, or through persecution.

The Apostleship of Prayer was, however, perfectly organized and established by the Rev. Henri Ramière. He also founded the "Messenger of the Heart of Jesus," as a monthly organ of the Association, which is now published in many languages, and circulates throughout the world. With regard to the end of the Apostleship of Prayer, we read in the "Manual of the Apostleship of Prayer," by the Rev. H. Ramière, S. J.:

"It is founded on this fundamental truth—but one that is too often forgotten by Christians—that, besides the apostleship of preaching which formed the occupation of our divine Lord the *three* last years of His public life, and which His ministers continue to exercise in His name, there is another apostleship far more meritorious in itself, and from which the apostleship of the Word draws all its efficacy. Our divine Saviour consecrated the first *thirty* years of His mortal life exclusively to the apostleship of prayer. He continues it in

His glorified life in heaven, and in His life of sacrifice in the tabernacle. This was the apostleship of the Blessed Virgin, St. Joseph, and all that innumerable multitude of souls hidden indeed from the eyes of men, but powerful with God, who have not done less for the defence of the Church, or the salvation of souls, than all the doctors have by their writings, or all preachers by their eloquence.

"The work of the Apostleship of Prayer, therefore, calls on all Christians to unite together in this hidden life, in this divine apostleship of the Sacred Heart of Jesus and the Immaculate Heart of Mary. It invites them to appropriate to themselves the intentions of these Divine Hearts, and to pray with them for all the objects of their prayers; for the greater glory of God, for the conversion of sinners, for the advancement of the just, and the triumph of the Church. It invites them to lift themselves above those material interests, those passing events which absorb and consume all the activity of their immortal souls, to take an active part in the struggles of the

Church, in the labors of her ministers, and in the great work of Our Lord, the salvation of souls; it will direct their thoughts to far-off lands, causing them to understand that through their efforts will descend light and grace on many nations now sitting in darkness and in the shadow of death.

"For it is impossible for us to doubt that the promises of Jesus Christ Himself in regard to prayers offered in His name to God the Father, will be fully realized when we ask for what He Himself commands us to ask; that is, the sanctification of His Father's name, the entire spread of His reign on earth, the perfect fulfilment of His will, the bread of truth and of grace for so many souls who are expiring of hunger, and the deliverance from evil of all our brethren as well as of ourselves. Though we cannot be certain of obtaining what we ask, when we forget ourselves in order to plead for others, since we cannot compel them to receive the proffered grace, yet we may be sure that grace will be offered to them in proportion to the fervor, confidence,

and perseverance of our prayers." In united prayer, moreover, there is greater strength. It is estimated, at the present time, in 1903, that more than 30,000,000 souls throughout the world take part in the practices of the Apostleship of Prayer.

THE THREE DEGREES OR PRACTICES OF THE APOSTLESHIP OF PRAYER.

1. *The Morning Offering.*

The First Degree, essential and common to all the Associates, consists of those who daily offer to God their prayers, works, and sufferings, in union with the Heart of Jesus, for His intentions, and for the petitions of all their Associates. The statute of the Apostleship suggests the following form for the Morning Offering:

"O my God, I offer Thee my prayers, works, and sufferings this day, in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in Holy Mass, in thanksgiving for Thy favors, in reparation for our offences, and for

the petitions of all our Associates: especially this month for—(the Intention recommended *monthly* by the Holy Father)."

2. *The Daily Decade of the Rosary.*

The Second Degree consists of the offering to Our Lady of one "Our Father" and ten "Hail Marys" daily, in honor of her Immaculate Heart, for the intentions recommended to the Apostleship monthly by the Pope.

3. *The Monthly Communion.*

The Communion of Reparation is made monthly in bands of thirty, or weekly in bands of seven, each member receiving holy communion in turn, on a fixed day, to repair the evils done Our Lord in the Blessed Eucharist.

These three degrees constitute the chief practices prescribed by the statutes of the League, together with the observances of the Holy Hour, and of the monthly patron saint. The General Intention for each month is always explained in the "Messenger of the

Sacred Heart," and made known to all associates by means of the League Leaflets, that are issued and distributed by the promoters.

Interior and Exterior Worship Due to the Heart of Jesus.

PIOUS PRACTICES AND DEVOTIONS RECOMMENDED TO THE ASSOCIATES OF THE LEAGUE OF THE SACRED HEART.

All the powers of our soul ought to be employed in the service of the Heart of Jesus, as subjects are in the service of their Master; that is to say our understanding ought to study it; our will to offer it homage and love; our memory to render it everywhere present.

We ought to imitate the virtues of the Sacred Heart in our daily life, love it with an all-absorbing and self-immolating love, repair and atone for the forgetfulness, neglect and insults of others, by our gratitude, love, and devotedness, and make all its interests our own by sanctifying ourselves, by laboring in the interests of the Church,

by working for the salvation of souls, by engaging in works of mercy, by making the watchword of our life the motto of the Apostleship: "Thy kingdom come!"

Interior devotion is maintained in us and expressed by exterior worship and sensible acts. Our love of God should be effective; our prayers, works, and sufferings should be offered, not merely for selfish interests, but in union with the Sacred Heart, and for the larger and nobler interests of Our Lord Jesus Christ, Whose lifework was reparation for sins, and the salvation of souls; our devotion to the Sacred Heart should manifest itself by good works and pious practices, such as the following, which recommend themselves to the associates of the League:

I. The Annual Celebration of the Feast of the Sacred Heart, and also that of the Immaculate Conception.

II. The Consecration of the First Friday of each month in honor of the Divine Heart.

III. The Offering of Mass, Es-

PECIALLY ON FRIDAY OF EACH WEEK, for the intentions of the Apostleship, and imposing on one's self some mortification with the same intention.

IV. THE COMMUNION OF REPARATION.—Receiving Our Lord in holy communion, on some day of the week or month, to offer Him reparation for sins and offences against the Blessed Eucharist.

V. THE HOLY HOUR.—Spending an hour in meditation and prayer in memory of Our Lord's agony, between 2 p. m. Thursday and 6 a. m. Friday, or in common at a time named by Directors.

VI. THE MORNING OFFERING.—Offering God our prayers, works, and sufferings each day, in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in Holy Mass; in thanksgiving for His favors, in reparation for our offences, and for the petitions of all our Associates in the Apostleship of Prayer, in particular for the general intention recommended each month.

VII. THE DAILY OFFERING TO OUR LADY.—Reciting the "Our Father"

and ten "Hail Marys" daily to honor Mary Immaculate for the Pope and his interests.

VIII. THE TREASURY OF GOOD WORKS.—Keeping a record of the good actions done *specially* and *actually* for the intentions of the Associates of the Apostleship of Prayer. The Director General determines what good works should be counted in this Treasury. These good works must be offered by an *actual* intention for this purpose. Treasury Blanks are issued to Promoters for distribution by the "Messenger." Whether marked on the Treasury Blank or not, there is an indulgence of one hundred days for every such good work. The Treasury of Good Works can be made an important aid to perfection. As the "Handbook" says: "It should be used in all simplicity, without a foolish dread of vanity or hypocritical modesty—like David, who said: 'In the simplicity of my heart I have offered Thee all these things.' The good works that make up the Treasury are the ordinary actions of a Christian life, and one should be

ashamed of not doing them, rather than vain at having done them."

IX. The Messenger of the Sacred Heart.—Keeping, reading, circulating, and promoting the interests of the monthly magazine called the 'Messenger of the Sacred Heart,' which is the official organ of the Apostleship of Prayer. If you, my dear reader, are not yet a subscriber, write at once and send your subscription to the office of the General Director, viz.: "The Apostleship of Prayer," New York. If you wish to keep in touch with all the interests and latest developments of the Sacred Heart devotion and the League, you ought to read regularly the "Messenger" or at least the "Messenger Supplement."

Every effort is made by the Director-General and the learned and zealous Jesuit Fathers to make the "Messenger" neat and artistic in appearance, as well as instructive and entertaining in contents. It is a first class magazine, and merits the support of all Catholics, especially of the cultured classes. The "Messenger

Supplement" is a cheaper publication, within the reach of all, even of the poorest. It contains the General Intention, the Director's Review, Editorials, Interests of the Heart of Jesus, Thanksgivings, and, indeed, all that an Associate needs to know about the Apostleship.

X. ASSOCIATION FOR THE PROPAGATION OF THE FAITH AND THE ASSOCIATION OF THE HOLY CHILDHOOD.—Assisting, by means of a small annual contribution, those societies that tend most directly to the salvation of souls, and ought for that reason to be very dear to the members of the Apostleship. Our foreign missions, and our self-sacrificing, zealous missioners in heathen lands need our earnest prayers, as well as substantial assistance.

XI. FEDERATION OF CATHOLIC SOCIETIES; CATHOLIC TRUTH SOCIETIES.—Supporting and promoting these organizations, and aiding, according to our ability, in the spread of truth and good literature. On this subject, the following "Points for Promoters" were published in a "Messenger" eaflet:

"The activity among members of Catholic societies should be an incentive to our Promoters to devote themselves more zealously to their work. The federation effected among our leading Catholic societies emphasizes not only the need of closer union among us, but also our growing capacity for exercising a salutary influence with our fellow citizens for the welfare of the Church and of the country.

"The League of the Sacred Heart is itself a federation, a vast union of Centres, whose members in 1903 aggregate 5,000,000 souls in this country, and over 30,000,000 throughout the world. It is a union formed for promoting the practice of prayer, for cultivating devotion to the Heart of Jesus, and for advancing various good works. It is a union of zeal, and the objects of this zeal are by no means limited; they extend to every good work which can benefit religion.

"There is no reason, therefore, why the activity of Promoters should not be enlisted in the work of our Truth Societies, for instance; no reason why

there should not be in every well organized Centre, a truth committee, organized with a view to distributing good literature, to taking care of libraries, to warning members against trashy or dangerous reading, and to report books which circulate evil under the appearance of good. What such a committee could do very well is to keep the Promoters and Associates in active touch and cooperation with some well organized Truth Society, the International, or with one of the many excellent local Truth Societies.

"What would be altogether beyond our powers and resources as isolated bodies, becomes easy when we are united with an organization specially devised for this purpose. Here, then, is a field of zeal. If we wish to spread a knowledge of the truth among those who misunderstand our doctrine and practices; if we wish to overcome prejudice, to correct error, to make real conversions, we can take up no better work as Promoters than that of the Truth Societies."

XII. The Tabernacle Society or

THE ASSOCIATION OF PERPETUAL ADORATION OF THE MOST BLESSED SACRAMENT, AND OF WORK FOR POOR CHURCHES.—Joining and supporting by an annual contribution this pious association, which has done so much for the glory of the Holy Eucharist, and for the propagation of our faith. Its main objects are to foster devotion to the Blessed Sacrament, and to furnish gratuitously to poor churches the requisites for divine service.

To become a member and share in the indulgences granted by the Holy See, it is necessary:

1. To have one's name enrolled.

2. To keep the Hour of Adoration, once a month, before the Blessed Sacrament.

3. To make a yearly offering for the benefit of the work for poor churches.

The Tabernacle Society and its aims are fully explained in our "Manual of the Holy Eucharist." There is a convent of "The Ladies of the Perpetual Adoration and of the Work for Poor Churches," at 1419 V Street N. W., Washington, D. C. An inti-

mate relation exists between the devotion to the Sacred Heart and the devotion to the Blessed Sacrament. Each of these devotions has been most earnestly recommended to the faithful by the Holy Father, Pope Leo XIII., in a special Encyclical Letter. In his latest Encyclical on the Most Holy Eucharist, issued in 1902, in the twenty-fifth year of his glorious Pontificate, the Holy Father writes as follows:

POPE LEO XIII. ON THE HOLY EUCHARIST.

"Whereas Our lot has been cast in an age that is bitterly hostile to justice and truth, We have not failed, as you have been reminded by the Apostolic letter which We recently addressed to you, to do what in Us lay, by Our instructions and admonitions, and by such practical measures as seemed best suited for their purpose, to dissipate the contagion of error in its many shapes, and to strengthen the sinews of the Christian life. Among these efforts of Ours there are two in particular, of recent memory, closely

related to each other, from the recollection whereof We gather some fruit of comfort, the more seasonable by reason of the many causes of sorrow that weigh Us down. One of these is the occasion on which We directed, as a thing most desirable, that the entire human race should be consecrated by a special act to the Sacred Heart of Christ our Redeemer; the other that on which We so urgently exhorted all those who bear the name Christian to cling loyally to Him Who, by divine ordinance, is 'the Way, the Truth, and the Life,' not for individuals alone, but for every rightly constituted society.

"And now that same apostolic charity, ever watchful over the vicissitudes of the Church, moves and in a manner compels Us to add one thing more, in order to fill up the measure of what We have already conceived and carried out. This is, to commend to all Christians, more earnestly than heretofore, the Most Holy Eucharist, forasmuch as it is a divine gift, proceeding from the very Heart of the Redeemer, Who 'with desire desireth,' this singular mode of union with men, a gift

most admirably adapted to be the means whereby the salutary fruits of His Redemption may be distributed. Indeed We have not failed in the past, more than once, to use Our authority, and to exercise Our zeal in this behalf. It gives Us much pleasure to recall to mind that We have officially approved, and enriched with canonical privileges, not a few Institutes and Confraternities having for their object the perpetual adoration of the sacred Host; that We have encouraged the holding of Eucharistic Congresses, the results of which have been as profitable as the attendance at them has been numerous and distinguished; that We have designated as the heavenly patron of these and similar undertakings St. Paschal Baylon, whose devotion to the mystery of the Eucharist was so extraordinary."

* * *

The People's Eucharistic League is another most worthy organization, to which we direct the attention of the Associates of the Apostleship of Prayer. It was founded by Père Eymard, who is called "the Apostle

of the Holy Eucharist." He was also the founder and first Superior of the Fathers of the Blessed Sacrament, who have a convent in the City of New York. These Fathers have consecrated their lives to the perpetual adoration of Christ Jesus in the Sacrament of His love. The members of the People's Eucharistic League simply oblige themselves to keep the Hour of Adoration before the Blessed Sacrament once a week or at least once a month.

XIII. NOVENAS.—Keeping the devotion of the nine first Fridays; or making novenas in honor of the Sacred Heart, in the month of June, or before the feast of the Sacred Heart, or at any time in the year to obtain a special grace or blessing. Novenas are to be recommended; they are in accordance with the spirit of the Church; they are in vogue among saintly people; they have called down many signal blessings from heaven. Regarding the novena of the first Fridays, it is based on a revelation made to Blessed Margaret Mary by Our Lord, as we read in her life:

THE TWELFTH PROMISE.—"I promise thee, in the excess of the mercy of My Heart, that its all-powerful love will grant to all those who receive communion on the first Friday of the month, for nine consecutive months, the grace of final repentance, and that they shall not die under My displeasure, nor without receiving their sacraments, and My Heart shall be their secure refuge at the last hour."

For Novenas in general no special form of prayers is prescribed. The prayers used should be approved by the authorities of the Church. Our "Sacred Heart Book" has the Imprimatur of His Grace, the Archbishop of New York, and all the prayers in it may be used, and can be used appropriately, for novenas, as well as for the Holy Hour, the first Fridays and all celebrations in honor of the Sacred Heart.

XIV. THE RENDEZVOUS.—Given every day at 9 o'clock in the morning, and at 3 o'clock in the afternoon to the Sacred Heart, in order to salute it in union with all the souls devoted to it: "O Sacred Heart of

Jesus! I adore Thee; I thank Thee for all Thy favors; I love Thee; I am sorry for having offended Thee; I invoke Thee, with all our Associates; come to me; remain with me always and bless me now and at the moment of my death. Amen."

XV. EJACULATORY, SHORT INDULGENCED PRAYERS TO THE SACRED HEART.—Saying them frequently during the day. Many such prayers are in this book.

XVI. PICTURES, SCAPULARS AND MEDALS OF THE SACRED HEART.—Keeping such in one's room, on a table or in a book; or carrying such on one's person, and distributing them. A special blessing was promised by Our Lord to those who would honor the picture or image of His Sacred Heart.

The characteristics under which the Sacred Heart is represented in the picture, viz., the cross, the wound, whence the blood flows, the thorns, the flames—all speak a language full of love, that sinks into the soul and does it good, evoking pious sentiments and loving aspirations.

Victims with Christ.*

THERE is an apostleship of *suffering* as well as an apostleship of *prayer* and *works*. A priest is officially commissioned to exercise the triple apostleship of works and prayer and suffering. Participating in the priesthood of Jesus Christ, he must himself be like Christ—not only a priest, a sacrificer, but also a *victim*. As watchman, ambassador, shepherd, teacher, sower and reaper, he must not only *labor* and *pray* for souls, he must also be willing to *suffer* for them. Many are found faithfully spending their strength in quest of the strayed sheep of their flocks; but alas! not all are willing to suffer, not all have the spirit of unreserved oblation. Our blessed Saviour, therefore, seeks elsewhere to supply this want. He seeks victims, especially among souls still radiant with their baptismal innocence, or who, having lost that pearl of rare price, have recovered it in the deep

* From: "*The Lover of Souls.*"

waters of penance and tears. He finds them sometimes on the highways of the world, but more frequently in the enclosed gardens of religious communities. And finding souls thus generous to enter into His life of sacrifice, He pours out upon them an abundance of griefs and sorrows. He communicates to them the spirit of prayer, the love of humiliations, of sufferings and deprivations. He roots out of their hearts pride and its succulent branches, the love of approval and esteem, jealousy, self-sufficiency, ambition, and human respect, and plants instead a profound humility and a veneration for authority. Some of them our blessed Saviour ordains to suffer for infidels, others for heretics and schismatics, others again for sinners in general, or for souls in purgatory, for the conversion of a certain country, for this or that parish, family or individual. Finally, Our Lord ordains some to suffer for the sanctification of priests and the multiplication of earnest workmen in His vineyard, which vocation, next to that of the ministry,

is the noblest that can be entrusted to souls. Such special victims we know to have been Saints Catherine of Sienna, Mary Magdalen of Pazzi, Aloysius Gonzaga, Rose of Lima, Blessed Margaret Mary, and many others who, innocent themselves, suffered for the guilty.

But when Our Lord revealed Himself to Blessed Margaret Mary and bade her promote the devotion to His Sacred Heart, He certainly did not design to make of all those who should practice this devotion special victims, such as I have described. Out on the broad fields of the world and in the narrower sphere of religion He meant to inflame ordinary Christian souls with divine love, and to appeal to them to make some reparation for the insults, the negligences and coldness that He suffers from men in the Sacrament of His love; and though He complained that what grieved Him most was the treatment He received from some hearts consecrated to Him, yet He imposed no great sacrifice, suggested no heroic expiation, asked no victims of immo-

lation. He taught Blessed Margaret Mary only three special ways of honoring and pleasing Him. These were, first, the *Holy Hour;* secondly, *Frequent Reception of Holy Communion*, particularly on Fridays, and lastly the institution of the *feast of the Sacred Heart.*

He further enjoined that on this feast a public act of reparation was to be made to atone for the insults heaped upon Him while exposed on the altar, during the Octave of Corpus Christi. Those were the only new special practices He taught her: practices that could, without great difficulty, be devoutly observed by the faithful at large, as by souls specially consecrated to God.

I say, they were the only new practices He suggested—for there was one other familiar way of serving Him, that He never tired of impressing upon the disciple and apostle of His Sacred Heart, and that was devotedness, absolute fidelity to the duties of her state of life, unconditional, unexceptional obedience to rules and precepts, careful sanctification of every

daily action. Whenever His wishes and commands conflicted with those of the Mother Superior, Margaret Mary was always to obey the latter; she was to prefer the fulfilment of the slightest duty ordained by Rule to the sacred joy of communing with Him in the Blessed Sacrament; and strongly did He reprimand and punish the least infraction of discipline, even though it were committed under the false idea of sanctifying herself or giving pleasure to her divine Spouse. In this way He prepared her to instruct others and gradually to become herself a special victim of His love for souls.

Do we not desire to make reparation, at least for our own sins? Do we not also long to make ourselves pleasing to the Sacred Heart by discharging every debt that stands against us? And is there any one amongst us so cold, so devoid of apostolic spirit as not to wish to aid in saving the souls of his brethren? Ah, then, let us labor, first of all, to become faithful Christians, faithful observers of all the obligations of our state of life. Faithful observance of every

duty implies a moral martyrdom. Many saints lived ordinary lives and never attempted extraordinary things: their aim was to do ordinary things extraordinarily well. In this wise we shall cancel many a debt, secure assistance for others and console the Heart of our Eucharistic Lord.

But is not our love generous enough to undertake a little more? Once again, who is so rich, so powerful, and withal, so good and beautiful as He! He is the fairest of the children of men, whiter than the lily, gentler than the lamb, the poorest of the poor, the lowliest of the lowly, the humblest of the humble, the Beloved Who will not break the bruised reed or extinguish the smoking flax, so patient, forbearing, running after the wayward sheep, pressing the prodigal to His Heart, yet at the same time the King of ages, the Wonderful, the Holy One, the Light of light, the Judge of the living and the dead, the Emmanuel, yea, the mighty God! He is Love itself: how can we then resist His love? What does He ask of us? First, He pleads that we will give Him entrance

into our hearts in holy communion, that we will receive Him often. "My delight is to be with the children of men." And shall we not give Him that delight? What can be easier? Oh! how is it possible for Christians to stay away from Him for an entire year? Is He not the Bread of our souls? Where is faith, love, self-interest? Receive Him, then, often: if not oftener than at present, at least with more fervent love and more generous preparation.

What else does He ask? That we stay with Him occasionally. Can you forget the Garden of Gethsemani? Remember the complaint made to Peter: "Simon, sleepest thou? couldst thou not watch one hour?" In the tabernacle also Our Lord is alone. Few believe in Him. He is amongst His own as of yore, and His own receive Him not. Throngs pass to and fro before His churches, giving no thought to the sacred presence there. Men are busy with their vain occupations, they speak of projects and success and failure as if they are to live forever, yet never think of the gentle

Saviour Who is in their midst. He sustains them, He gives them light of understanding and warmth of heart, He fills their days with sunshine and their nights with wholesome rest; He is their God, their future Judge, their eternal bliss: but He is abandoned, as He was in the night of suffering, He is left alone with naught to keep Him company save the dim light of the modest sanctuary lamp. "Couldst *thou* not watch one hour?" "Stay with Me!" Keep vigil with Me for a little while!

Is there aught else Our Lord asks of those devoted to His Heart? Yes, He asks their help in the work of saving souls. Many a human being is this moment on his death-bed. On the cot of a hospital-ward, in a den of sin, on the prairies of the West, in the woods of Africa, out on the rough waves of an ocean-storm—perhaps unknown, alone, unconscious, a sinner is slowly breathing out his life. A few moments more, and all will be over for a never-ending eternity. Oh, how many of the dying are dead in sin! how many whose souls are laden

with a thousand deeds of darkness! how many cold and reckless, how many struggling in despair! Shall Our Lord's blood bear no ransom? Shall His Heart have loved in vain? shall He be deprived of the glory that He so justly claims? Oh, pray with Him, suffer with Him. Have you the courage of love? Then offer yourself a victim to Him. Let the lamp of your life be burnt out for Him; let sorrow darken your pathway, and thorns be strewn over its sod; let anguish of spirit be yours, since so often it was His. One day the good Master will meet you with a welcome, and rest your weary head upon His bosom, and there let you be inebriated with the joy of His own loving Heart.

PART II.

General Devotions.

Morning Prayers.

ETERNAL God, I adore Thy supreme and infinite majesty! Holy, holy, holy, Lord God of hosts: the earth is full of Thy glory: Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

I believe most firmly, because God, Who is the infallible Truth, hath revealed them, all the sacred truths, which the Holy Catholic Church believes and teaches.

I hope, with a perfect trust in God, relying on His infinite mercy, almighty power, and fidelity to His promises, to obtain pardon for my sins, the assistance of divine grace to do the works of a good Christian, and life everlasting; through the merits of Jesus Christ, my Lord and Redeemer.

I love Thee, my God, with my whole heart, and above all things, because Thou art the highest and most

perfect good, and for the love of Thee I love my neighbor as myself.

I thank Thee, my God, for all the favors I have hitherto received from Thy bounty, especially for having preserved me during the past night.

I beg most earnestly Thy grace and blessing, that I may serve Thee this day by a perfect devotedness to all my duties, and a faithful observance of my promises and good resolutions. I am truly sorry for having sinned, because Thou art infinitely good and sin displeases Thee. I offer Thee all the thoughts, words, actions, and sufferings of this day, in union with the Sacred Heart of Jesus, and the most pure heart of Mary, with the intention of doing everything only to please Thee.

I make the intention to gain all the indulgences that I can, by my good works and prayers.

Holy Virgin, Mary Immaculate, Mother of God, and my Mother, pray for me to the Heart of Jesus, Who is thy Son and my Brother. O Mother of Mercy, O Gate of Heaven. O Morning Star! guide me, help

me, watch over me all through life, and forsake me not, O Mary, in the hour of my death.

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

Dear patron saints and all ye saints in heaven, make intercession for us, that we may follow your example and with you enjoy eternal glory.

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day (*or* night) be at my side,
To light and guard, to rule and guide.
Amen.

An indulgence of three hundred days; S. P. Ap., Oct. 27, 1935.

Our Father; Hail Mary; the Apostles' Creed.

O sweetest Heart of Jesus, I implore,
That I may ever love Thee more and more.

MORNING OFFERING OF THE APOSTLESHIP OF PRAYER.

O my God, I offer Thee my prayers, works and sufferings this day in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in holy Mass, in thanksgiving for Thy favors, in reparation for our offences, and for the petitions of all our Associates: especially this month for the particular intention of the Apostleship of Prayer.

DAILY OFFERING TO THE SACRED HEART OF JESUS.

O Lord Jesus Christ, in union with that divine intention with which Thou, whilst on earth, didst give praise to God through Thy Most Sacred Heart, and which Thou dost still everywhere offer to Him in the Holy Eucharist, even to the consummation of the world; I, in imitation of the most sacred heart of the ever immaculate Virgin Mary, do most cheerfully offer to Thee, during this

entire day, all my thoughts and intentions, all my affections and desires, my words and all my works.

ANOTHER FORM OF DAILY OFFERING TO THE HEART OF JESUS.

To Thy Most Sacred Heart, O Jesus, through the immaculate heart of Thy Mother, I offer and consecrate my heart and my whole being for time and eternity. All my thoughts, words, and actions to-day, and any pain or trouble I may meet with, I offer in union with the prayers and good works which the millions of devout souls joined in our League of the Sacred Heart are offering over all Thy Church, for the intentions of the Apostleship of Prayer, and for all the objects dear to Thy Heart. All for thee, O adorable Heart of Jesus!—all for thee, and through thee, and with thee. this day and forever. Amen.

A SHORT ACT OF CONSECRATION BEFORE AN IMAGE OF THE SACRED HEART.

O my loving Jesus! Out of the grateful love I bear Thee, and to make reparation for my unfaithfulness to grace, I give Thee my heart, and I consecrate myself wholly to Thee; and with Thy help I purpose to sin no more.

An indulgence of three hundred days, each time, if devotedly recited before an image of the Sacred Heart; S. P. Ap., Mar. 15, 1936.

EJACULATION.

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

An indulgence of three hundred days, each time; S. P. Ap., Oct. 23, 1928.

How to Pass the Day in a Holy Manner.

I.

WHEREVER you go, whatever you do, be always like one who walks in the *presence of God.* Remember that He is present everywhere, that His eye follows you everywhere, and that He knows your most secret and hidden thoughts.

II.

Begin everything you undertake with a good intention, and ever keep in mind the words of the Apostle: "Whether you eat or drink, or whatever else you do, do all to the glory of God."

III.

Before you begin your work, whatever it may be, say, "All for thee, O Sacred Heart of Jesus, all for thee and in thee and by thee!"

IV.

When you are tempted to anger say, "O my Jesus, give me patience!" or,

"Mild and gentle Heart of Jesus, calm and strengthen me!" "Mary, my kind and tender Mother, bless me!" If wicked thoughts come into your mind, say *promptly*, "Jesus and Mary, help me!" "My Jesus, I love Thee; have mercy on me!" Repeat these or some other prayers until you have banished them.

Evening Prayers.

ETERNAL God, I adore Thee, and I thank Thee for all the benefits I have received this day through Thy goodness and mercy. I am heartily sorry for all the sins of my whole life, and of this day in particular, because I have thereby offended Thee, Who art infinitely good. I am firmly resolved, with the help of Thy grace, never again to displease Thee, and I will carefully avoid the occasions of sin. I love Thee, my God, and I wish to praise and glorify Thee forever more. I beseech Thee to preserve me this night, and to shield me from all sin.

Sweet Heart of Jesus, I offer Thee every motion of my heart, and every breath that I shall draw this night, begging that they may all be so many acts of love, praise, adoration, benediction, joy, and thanksgiving, in union with that homage which will be paid Thee this night in heaven by the saints and angels.

Mary, my dear Mother, bless me, protect me, and defend me as thy own. My good and holy guardian angel, pray for me, watch over me, while I sleep.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

Our Father ; Hail Mary ; the Apostles' Creed.

May the Sacred Heart of Jesus be loved everywhere.

Indulgence of three hundred days, each time ; S. P. Ap., Mar. 10, 1933.

Heart of Jesus, burning with love

of us, inflame our hearts with love of thee!

Indulgence of five hundred days, each time; S. P. Ap., Mar. 10, 1933.

PRAYER FOR THE FAITHFUL DEPARTED.

Remember, O Lord, in Thy mercy, the suffering souls in purgatory, and give to them eternal rest.

PSALM CXXIX. DE PROFUNDIS.

OUT of the depths I have cried to Thee, O Lord; Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities; Lord, who shall stand?

For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word; my soul hath hoped in the Lord.

From the morning watch even until night; let Israel hope in the Lord.

Because with the Lord there is

mercy, and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

V. O Lord! hear my prayer.

R. And let my cry come unto Thee.

Let us Pray.

O God! the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through pious supplications they may obtain that pardon which they have always desired, Who livest and reignest now and forever. Amen.

Prayer.

Visit, we beseech Thee, O Lord, this habitation, and drive far from it all the snares of the enemy: let Thy holy angels dwell herein, to keep us in peace, and may Thy blessing be always upon us. Through Our Lord

Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Sprinkle your bed with holy water and, blessing yourself, say when you lie down to rest:

Lord, into Thy hands I commend my spirit.

The Holy Mass in Union with the Sacred Heart of Jesus.

PREPARATORY PRAYER.

ETERNAL Father, I offer Thee the sacrifice which Thy divine Son made of Himself on the cross, and which He now renews on our altars. I offer it in the name of all mankind, with the Masses which are now being celebrated, and which will be celebrated throughout the world, in order to adore Thee and render Thee all possible honor and glory; to thank Thee for Thy innumerable benefits, to appease Thy justice provoked by our sins; to give Thee the satisfaction Thou dost expect; also to obtain grace for myself, for Thy Church, for my friends and relations, for the whole world, and for the souls in purgatory.

I wish to assist at this holy Mass with the dispositions of the Blessed

Virgin Mary, when she was on Calvary, in the shadow of the cross, offering the sufferings of her Son for the redemption of the world. O Lord Jesus Christ! I desire to offer myself, in union with Thy Sacred Heart, for all the intentions for which Thou now offerest Thyself to God, Thy Father.

AT THE CONFITEOR.

O DIVINE Jesus, Thou art the Victim, laden with all the iniquities of the world; Thou hast wept for our sins, and expiated them by Thy Passion and death. I come to mingle my tears with Thine; I confess to Thee, O Lord, in the presence of Mary, ever virgin, and of all the angels and saints, that I have sinned exceedingly in thought, word and deed; that it is my ingratitude which pierced Thy Heart, and put Thee to a cruel death. O God, my Saviour, through Thy tears, through Thy agony in the Garden of Olives, through Thy precious blood and the wound in Thy Sacred Heart, I beseech Thee to pardon me, and to grant me the remission of all my sins.

The special parts of this Mass, i.e., the Introit, Collects, Epistle, Gradual, Gospel, Offertory, Secrets, Communion, and Post-Communion, are taken from the Roman Missal, namely, from the proper Mass for the Feast of the Sacred Heart.

AT THE INTROIT (*Miserebitur*).

He shall be merciful, according to the multitude of His mercies; for He hath not from His Heart laid low nor cast off the children of men; the Lord is good unto them that hope in Him, to the soul that seeketh Him. Alleluia, Alleluia. The mercies of the Lord I will sing forever, unto generation and generation.

AT THE KYRIE.

Father in heaven, have mercy on us, the work of Thy hands!

Heart of Jesus, have pity on us, for whom thou hast shed thy most precious blood!

Holy Spirit, have compassion on us, and sanctify us.

AT THE GLORIA IN EXCELSIS.

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee; we give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us; Thou Who takest away the sins of the world, receive our prayers; Thou Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

AT THE COLLECT.

GRANT, we beseech Thee, almighty God, that we, who, glorying in the Most Sacred Heart of Thy beloved Son, commemorate the singular bene-

fits of His love towards us, may rejoice alike in their action and in their fruit.

O God, the protector of those that hope in Thee, without Whom nothing is sure, nothing is holy; multiply upon us Thy mercy, that, Thou being our ruler and guide, we may so pass through temporal gifts that we lose not those which are eternal. Through Jesus Christ our Lord. Amen.

AT THE EPISTLE.

(*Lesson of the Feast of the Sacred Heart.*)

I will give thanks to Thee, O Lord, for Thou wast angry with me: Thy wrath is turned away, and Thou hast comforted me. Behold, God is my Saviour, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and He is become my salvation. You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon His name: make His works

known among the people: remember that His name is high. Sing ye to the Lord, for He hath done great things: show this forth in all the earth. Rejoice and praise, O thou habitation of Sion, for great is He that is in the midst of thee, the Holy One of Israel. (Isaias xii. 1–6.)

Grad. O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow. V. Having loved His own who were in the world, He loved them unto the end. Alleluia, alleluia. Learn of Me, because I am meek and humble of Heart: and ye shall find rest to your souls. Alleluia.

AT THE GOSPEL.

AT that time: Jesus, knowing that all things were now accomplished that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: It is consummated. And bowing His head.

He gave up the ghost. Then the Jews (because it was the parasceve) that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony; and his testimony is true. (John xix. 28–35.)

AT THE CREDO.

I BELIEVE, O my God, the truths which Thou hast revealed to Thy Church. I desire to live and die in this faith. Grant, O Lord, that my life may be conformable to my faith; that my faith may be animated by good works; that I may never be

ashamed to declare myself a Catholic, and may constantly support the interests of Thy holy religion. Sweet Heart of Jesus, Thy kingdom come! Mayest Thou reign in all hearts. Put into my heart Thy spirit—the spirit of meekness, humility, and obedience. Jesus, meek and humble of Heart, make my heart like unto Thine.

AT THE OFFERTORY.

BLESS the Lord, O my soul; and never forget all He hath done for thee; Who satisfieth thy desire with good things. Alleluia. (Psalm cii. 2–5.)

AT THE SECRETA.

DEFEND us, O Lord, who offer to Thee Thy holocaust; and that our hearts may be more fervently prepared for it, enkindle within them the flames of Thy divine charity.

LOOK down graciously, O Lord, upon the offerings of Thy suppliant Church, and grant that they may sanctify and save Thy people.

AT THE PREFACE.

IT is truly meet and just, right and available to salvation, that we should always, and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God, Who hast appointed the salvation of mankind to be wrought on the wood of the cross; that from whence death came, thence life might arise, and that he who overcame by the tree might also by the tree be overcome. Through Jesus Christ our Lord, through Whom the angels praise Thy majesty, the dominations adore it, the powers tremble before it; the heavens, the heavenly virtues, and blessed seraphim, with common jubilee glorify it. Together with whom we beseech Thee that we may be admitted to join our humble voices, saying:

Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

AT THE CANON.

O God, infinitely holy, if my sins provoke Thee, and make me hateful in Thy sight, look upon the Lamb without spot, that taketh away the sins of the world, and, beholding His merits, remember not my ingratitude. Behold the Sacred Heart of Thy divine Son! This Heart, infinitely merciful, prayed for me on Calvary, and will soon renew the sacrifice of itself for me upon the altar. Eternal Father, I offer Thee the sacrifice of Jesus Christ, Thy beloved Son, in satisfaction for my sins and for the wants of the Holy Catholic Church.

Remember, O good and gentle Jesus, that none who had recourse to Thy Sacred Heart, implored its assistance, or cried for pardon, were ever abandoned. Animated with this confidence in Thy goodness and mercy, O Divine Heart, and groaning beneath the weight of my iniquities, I prostrate myself before thee. Have pity on me, and listen to my prayers. Our Father in heaven, Who has deigned

to give thee to us for our salvation, will, through thee, and united with thee, receive our prayers. Through thy merits we hope to obtain the pardon of our sins, the special graces that we ask for now, and, above all, the grace of perseverance, that with the angels and saints we may praise thee now on earth, and bless thee forever in heaven.

O sweetest Heart of Jesus, I implore
That I may ever love thee more and more.

AT THE MEMENTO OF THE LIVING.

MOST merciful Father! in the name of Jesus, in memory of His Passion and death, and of His Heart, wounded for love of us, we beseech Thee to protect Thy holy Church. Sanctify and exalt it as the spouse of Thy divine Son. Bless His Holiness, our chief Pastor, our bishops, and our priests.

Remember also, O Lord, my parents, my relatives, my friends, my benefactors, and all those who have asked me to pray for them, and for whom I have promised to pray. Bless

them, and by Thy grace advance them in the way of salvation.

O good and loving Jesus take to Thy Sacred Heart all who belong to the Apostleship of Prayer, all who are devoted to Thy interests. Thy kingdom come! Strengthen Thy faithful servants, that by their fidelity and zeal they may compensate Thee for the outrages which are inflicted upon Thee in the Sacrament of Thy love by those who unfortunately do not love Thee.

AT THE ELEVATION.

Cast a look of adoration and love upon the sacred Host when it is elevated by the priest; then incline your head devoutly and say:

I SEE upon the altar placed
The Victim of the greatest love;
Let all the earth below adore,
And join the heavenly choirs above:
Sweet Sacrament, we Thee adore
Oh! make us love Thee more and more.

Jesus! dear Pastor of the flock,
That crowds in love about Thy feet,
Our voices yearn to praise Thee, Lord,
And joyfully Thy presence greet:
Sweet Sacrament, we Thee adore,
Oh! make us love Thee more and more.

Ejaculations.

MAY the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment and in all the world, to the end of time.

EUCHARISTIC Heart of my Jesus, whose blood is the life of my soul, I will no longer live, but live thou alone in me!

AT THE MEMENTO OF THE DEAD.

O FATHER of mercies, in the name of Thy beloved Son, in memory and in virtue of the wound of His Sacred Heart, His bitter Passion, and His cruel death, in consideration also of the dolors of the immaculate heart of Mary, of all the loving transports of the saints, and of all the torments of the martyrs, I beseech Thee to have pity on the souls of the faithful departed; particularly on the souls of our friends, relatives, benefactors, and the associates of the League of the Sacred Heart. Eternal rest give unto

them, O Lord, and may perpetual light shine upon them. O Jesus, mercy! Blessed be Thy Sacred Heart, and may Thy precious blood, shed for us in Thy Passion, obtain for us that heavenly inheritance, where we shall dwell with Thee in honor and glory, and bless Thee forever.

AT THE PATER NOSTER.

Recite slowly and devoutly the sublime prayer which Jesus Himself taught His disciples. Surely nothing better can be substituted here.

OUR Father, Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

AT THE COMMUNION.

MY heart hath expected reproach and misery; and I looked for one that would grieve together with

me, but there was none; and for one that would comfort me, and I found none; Alleluia. (Psalm lxviii. 21.)

SPIRITUAL COMMUNION.

O my good Lord, my dear Jesus! I am sorry for having wounded Thy loving Heart by my sins, because Thou art infinitely good, and sin displeases Thee. Like the beloved disciple, let me rest upon Thy heart, and let me grieve, together with Thee, for the outrages that are committed against Thee in the Sacrament of Thy love. I give Thee my heart and my love, if my poor love can comfort Thee. I love Thee above all things, and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart, and nourish my soul unto life everlasting. Let my soul, O Lord, feel Thy sweetness. Let me taste how sweet Thou art, O Lord, that, being allured by Thy love, I may never sin by running passionately after worldly pleasures. "Thou art the God of my heart, and the God

that is my portion forever." Oh, Thou Lamb of God, Who takest away the sins of the world, take away from me whatever may hurt me and displease Thee. Give me but Thy love and Thy grace! May the sweet flame of Thy love consume my soul, that so I may die to the world, for the love of Thee, as Thou hast vouchsafed to die upon the cross for the love of me.

PRAYERS AFTER COMMUNION.

BEING fed with peaceful delights and life-giving sacraments, we suppliantly beseech Thee, O Lord our God, that Thou, Who art meek and humble of heart, wouldst make us clean from the stain of every vice, and cause us to abhor more steadfastly the vanities of the world.

MAY we be renewed, O Lord, by the sacred mysteries we have received; and may they expiate our sins, and prepare us for Thy eternal mercies. Amen.

AT THE BLESSING.

BLESSED be the Sacred Heart of Jesus! Bless us, O Lord, as Thou didst bless the little children, and again Thy disciples at Thy glorious ascension into heaven, so that we may persevere in Thy grace, and be numbered on the last day among the elect, whom Thou wilt call the blessed of Thy Father, and invite into Thy eternal kingdom.

AT THE LAST GOSPEL.

V. The beginning of the holy Gospel, according to St. John.

R. Glory be to Thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness

to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God: to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH [*here the people kneel*], and dwelt among us: and we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

AFTER MASS.

SOUL of Christ, sanctify me:
Body of Christ, save me:
Blood of Christ, inebriate me:
Water from the side of Christ, wash me;

Passion of Christ, strengthen me :
O good Jesus, hear me :
Within Thy wounds hide me :
Permit me not to be separated from Thee.
From the malignant enemy defend me :
In the hour of my death call me,
And bid me come to Thee ;
That, with Thy saints, I may praie Thee forever and ever. Amen.

Sweet Heart of Jesus, be my love!
Sweet Heart of Mary, be my salvation!

Prayers ordered by Pope Leo XIII. to be Said after Every Low Mass in All the Churches of the World.

The priest with the people recites the Hail Mary thrice, then the Salve Regina :

HAIL, holy Queen, Mother of mercy, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve ; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary !

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O God, our refuge and our strength, look down with favor upon Thy people, who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, blessed Joseph, of Thy holy apostles Peter and Paul, and of all the saints, mercifully and graciously hear the prayers which we pour forth to Thee, for the conversion of sinners and the liberty and exaltation of holy mother Church. Through Christ our Lord. Amen.

Add the Invocation: St. Michael the archangel, defend us in battle; be our protection against the malice and snares of the devil. Rebuke him, O God, we humbly pray; and do thou, O prince of the heavenly host, by the divine power, thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen. (Indulg. of ten years.)

Sacred Heart of Jesus, have mercy on us. (*Thrice.*)

Indulgence of seven years.

Second Method of Assisting at Mass in Union with the Sacred Heart.

The Ordinary of the Mass.

WITH SPECIAL OR PROPER PARTS FROM THE ROMAN MISSAL.

"In Festo SS. Cordis Jesu."

[N.B.—The *special* parts of this Mass in honor of the Sacred Heart, i.e., the Introit, Collect, Epistle, Gradual, Gospel, Offertory, Secret, Preface, Communion and Post-Communion are, like those in the foregoing Mass, taken from the Roman Missal. They are from a Mass, however, that is proper only to some Dioceses. It is the *Missa "Egredimini"*—so called from the first word of the Introit—*Pro Dioecesi Venetiarum.*]

PREPARATORY PRAYER FOR MASS.

O MY God, I offer Thee this Mass, in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in the

holy sacrifice, for Thy adoration and glory, in thanksgiving for Thy favors, in reparation for our offences, for my own salvation, for the interests of the whole Church, and for the relief of the holy souls in purgatory.

THE PRIEST STANDING AT THE FOOT OF THE ALTAR, SAYS:

IN the name ✠ of the Father, and of the Son, and of the Holy Ghost. Amen.

Ant. I will go unto the altar of God.

R. To God Who giveth joy to my youth.

PSALM XLII.

JUDGE me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

R. For Thou, O God, art my strength, why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted and

brought me into the holy mount, and into Thy tabernacle.

R. And I will go unto the altar of God: to God, Who giveth joy to my youth.

P. I will praise Thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him: Who is the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, etc.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

R. To God Who giveth joy to my youth.

P. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

P. I confess to Almighty God, etc.

R. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting. *P.* Amen.

R. I confess to Almighty God, to the blessed Mary, ever Virgin, blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, father, to pray to the Lord our God for me.

P. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting. *R.* Amen.

P. May the Almighty and most merciful Lord grant us pardon, absolution, and remission of our sins. *R.* Amen.

P. Thou wilt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.
R. And let my cry come unto Thee.
P. The Lord be with you.
R. And with thy spirit.

THE PRIEST, ASCENDING THE ALTAR, SAYS:

TAKE away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of holies. Through Christ, etc. Amen.

BOWING DOWN OVER THE ALTAR, HE SAYS:

WE beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

THE INTROIT.

GO forth, ye daughters of Sion, and see King Solomon in the diadem, with which his mother crowned him in the day of his espousals and in the day of the joy of his heart.—My heart

hath uttered a good word: I speak my words to the King. Glory be to the Father, etc.

Kyrie eleison.	Lord, have mercy upon us.
Kyrie eleison.	Lord, have mercy upon us.
Kyrie eleison.	Lord, have mercy upon us.
Christe eleison.	Christ, have mercy upon us.
Christe eleison.	Christ, have mercy upon us.
Christe eleison.	Christ, have mercy upon us.
Kyrie eleison.	Lord, have mercy upon us.
Kyrie eleison.	Lord, have mercy upon us.
Kyrie eleison.	Lord, have mercy upon us.

THE GLORIA.

GLORIA in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Lauda-

GLORY be to God on high, and on earth peace to men of good will. We praise

mus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram; qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in

Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only begotten Son: O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us; Thou Who takest away the sins of the world, receive our prayers; Thou Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord; Thou only,

gloria Dei Patris. Amen.

O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

THE COLLECT.

CLOTHE us, O Lord Jesus, with the virtues of Thy Sacred Heart and inflame our souls with the fire of Thy divine love, that we may be conformed to the image of Thy goodness and be worthy of participating in Thy Redemption, Who livest, etc.

THE EPISTLE.

EPHESIANS III. 8–19.

TO me, the last of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ and to enlighten all men, that they may see what is the dispensation of the mystery, which hath been hidden from eternity in God, Who created all things: that the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the

Church, according to the eternal purpose, which He made in Christ Jesus our Lord: In Whom we have boldness and access with confidence by the faith of Him. Wherefore I pray you not to faint at my tribulation for you, which is your glory. For this cause I bow my knees to the Father of Our Lord Jesus Christ, of Whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth; to know also the charity of Christ which surpasseth knowledge, that you may be filled unto all the fulness of God.

THE GRADUAL.

TELL ye the daughter of Sion: behold thy King cometh to thee, meek.—He shall not be sad nor

troublesome; He shall not cry, neither shall His voice be heard abroad. Alleluia, Alleluia.—Learn of Me, because I am meek and humble of Heart, and you shall find rest to your souls. Alleluia.

THE GOSPEL.

JOHN XV. 9–15.

AS the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in My love: as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled. This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends; because all things whatsoever I have heard of My

Father, I have made known to you. You have not chosen Me, but I have chosen you ; and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain : that whatsoever you shall ask of the Father in My name, He may give it you.

THE NICENE CREED.

CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo ; lumen de lumine; Deum verum de Deo vero ; genitum non factum,

I BELIEVE in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages, God of God ; Light of light; true God of true God ; begotten not made; consubstantial with

consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine: Et homo factus est. (*Hic genuflectitur.*) Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in cœlum, sedet ad dexteram Patris: et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum

the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: And was made man. (*Kneel in reverence for Christ's Incarnation.*) He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and He shall come again with glory to judge both the liv-

Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum et vitam venturi sæculi. Amen.

ing and the dead: of Whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Life-giver, Who proceedeth from the Father and the Son; Who together with the Father and the Son is adored and glorified: Who spake by the Prophets. And one Holy, Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

THE OFFERTORY.

O Lord God, in the simplicity of my heart I have joyfully offered all these things, and I have seen with great joy Thy people which are here present, offer Thee their offerings. God of Israel, keep for ever this will of their heart. Alleluia.

OBLATION OF THE HOST.

Accept, O holy Father, almighty and eternal God, this immaculate Host, which I Thy unworthy servant offer unto Thee, my living and true God, for my innumerable sins, offences, negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life everlasting. Amen.

WHEN THE PRIEST POURS THE WINE AND WATER INTO THE CHALICE.

O God, Who in creating human nature, didst wonderfully dignify it, and hast still more wonderfully

renewed it, grant that, by the mystery of this water and wine, we may be made partakers of His divinity, Who vouchsafed to become partaker of our humanity, Jesus Christ Thy Son, Our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, etc. Amen.

OBLATION OF THE CHALICE.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may ascend in the sight of Thy divine majesty, with the odor of sweetness for our salvation, and for that of the whole world. Amen.

WHEN THE PRIEST BOWS BEFORE THE ALTAR.

Accept us, O Lord, in the spirit of humility and contrition of heart, and grant that the sacrifice which we offer this day in Thy sight, may be pleasing to Thee, O Lord God.

WHEN HE BLESSES THE BREAD AND THE WINE.

COME, O Sanctifier, almighty and eternal God, and bless this sacrifice, prepared to Thy holy name.

WASHING HIS FINGERS, HE SAYS: PS. XXV. 6.

I WILL wash my hands among the innocent: and will compass Thy altar, O Lord.

That I may hear the voice of Thy praise; and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house; and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in my innocence: redeem me and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

Glory be to the Father, etc.

BOWING BEFORE THE ALTAR, HE SAYS :

RECEIVE, O Holy Trinity, this oblation which we make to Thee, in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, and of all the saints, that it may be available to their honor and our salvation ; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate upon earth. Through the same Christ our Lord. Amen.

TURNING TOWARDS THE PEOPLE, HE SAYS :

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of His holy Church.

AT THE SECRETA.

MAY the Holy Spirit, we beseech Thee, O Lord, inflame us with that fire which Our Lord Jesus Christ poured from the sanctuary of His Heart upon earth, and vehemently desired to be there enkindled. Who liveth, etc.

THE PREFACE.

V. Per omnia sæcula sæculorum.	*V.* World without end.
R. Amen.	*R.* Amen.
V. Dominus vobiscum.	*V.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.
V. Sursum corda.	*V.* Lift up your hearts.
R. Habemus ad Dominum.	*R.* We have lifted them up unto the Lord.
V. Gratias agamus Domino Deo nostro.	*V.* Let us give thanks to the Lord our God.
R. Dignum et justum est.	*R.* It is meet and just.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Per Christum Dominum nostrum. Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit; ut dum visibiliter Deum cognoscimus per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ

IT is truly meet and just, right and salutary, that we should always, and in all places give thanks to Thee, O holy Lord, Father Almighty, Eternal God. Through Christ our Lord. Because by the mystery of the Word made flesh, a new ray of Thy glory has appeared to the eyes of our souls; that while we behold God visibly, we may be carried by Him to the love of things invisible. And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing an

tuæ canimus, sine fine dicentes:

everlasting hymn to Thy glory, saying:

SANCTUS, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

HOLY, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

THE CANON.

WE therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, that Thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, to-

gether with Thy servant, [N.], our Pope, [N.], our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic faith.

We also recommend to Thee, Lord, all those whom justice, gratitude, and charity oblige us to pray for; all those here present, particularly [N. and N.].* And in order, dear Lord, that

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* The sacred words of Consecration, and the prayers immediately preceding the same in the *Canon* from the *Commemoration of the Living* to the *Elevation* are omitted here, and other prayers are substituted. After the Elevation, the *Canon* (from the Roman Missal) continues; however, for the benefit of those who prefer to follow the canon strictly, we give here the omitted parts:

Commemoration of the Living.

Remember, O Lord, Thy servants of both sexes, N. and N.

The Priest pauses a moment—prays for those for whom he wishes to pray in particular, and extending his hands, continues:

And all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to Thee, the eternal, living, and true God.

Communicating with, and honoring in the

our homage may be the more agreeable to Thee, we unite it with that of the glorious Mary, ever virgin, Mother of Our Lord Jesus Christ, and with that of all the apostles, martyrs, and saints who have lived and died in this holy faith which we profess, and this only Church in which we live.

My God, why have I not, at this mo-

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first place, the memory of the ever glorious Virgin Mary, Mother of Our Lord and God, Jesus Christ, as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints, through whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the Oblation, he says the words of consecration secretly and distinctly;

We, therefore, beseech Thee, O Lord, graciously to accept this oblation of our servitude, as also of Thy whole family; and to dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, vouch-

ment, the inflamed desire with which the holy patriarchs desired the coming of the Messias! Why have I not their faith and love! Come, Lord Jesus,

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safe in all respects to bless, approve, ratify, and accept; that it may be made for us the body and blood of Thy most beloved Son, Jesus Christ our Lord.

Who, the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards heaven, giving thanks to Thee, Almighty God, His Father, He blessed it, brake it, and gave it to His disciples, saying, Take and eat ye all of this, FOR THIS IS MY BODY.

After pronouncing the words of Consecration, the Priest, kneeling, adores the sacred Host; rising, he elevates it; then placing it on the corporal, again adores it.

[At the elevation, the bell is rung three times.]

In like manner after He had supped, taking also this excellent chalice into His holy and venerable hands, giving Thee also thanks, He blessed, and gave it to His disciples, saying, Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of Me.

Here, also kneeling, he adores the sacred chalice; rising, he elevates it; then replacing it on the corporal he covers it, and again adores it.

come, beloved Redeemer of the world, come and accomplish that mystery which is the sum of all Thy marvels. He is coming, the Lamb of God ; behold the adorable Victim by Whom the sins of the whole world are effaced.

ELEVATION OF THE HOST.

ETERNAL Father, I now offer Thee all the virtues, the actions, the affections of the Heart of Thy dear Jesus. Accept them, and by His merits, which are all mine—for He has given them to me—grant me the grace which Jesus asks Thee for me. With these merits I thank Thee for the many mercies which Thou hast shown me ; with these I satisfy for what I owe Thee for my sins ; through these I hope for every grace from Thee—pardon, perseverance, paradise, and, above all, the crowning gift of Thy pure love.

ELEVATION OF THE CHALICE.

PRECIOUS blood of Jesus, wash my soul from all stains. Pure Heart of my Jesus, purify me. Heart

most humble, teach me Thy humility. Sweet Heart, communicate to me Thy sweetness. Most merciful Heart, have compassion on me. Most loving Heart, inflame my heart with love of Thee.

CONTINUATION OF THE CANON.

Our blessed Saviour, having commanded that the holy sacrifice should be offered in remembrance of Him, the Church prays, after the Elevation:

WHEREFORE, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, His resurrection from the dead, and admirable ascension into heaven, offer unto Thy most excellent majesty of Thy gifts and grants a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

Extending his hands, the priest continues:

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts

of Thy just servant, Abel, and the sacrifice of our patriarch Abraham, and that which Thy high-priest Melchisedech offered to Thee, a holy sacrifice and unspotted victim.

Bowing down with his hands joined and placed upon the altar, he says :

We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy angels to Thy altar on high, in the sight of Thy divine majesty, that as many as shall partake of the most sacred body and blood of Thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

Commemoration of the dead.

Be mindful, O Lord, of Thy servants N. and N. who are gone before us with the sign of faith and rest in the sleep of peace.

Here particular mention is silently made of such of the dead as he intends to pray for, after which he continues :

To these, O Lord, and to all that sleep in Christ, grant. we beseech

Thee, a place of refreshment, light, and peace: through the same Christ our Lord. Amen.

Striking his breast, and raising his voice a little, he says:

Also to us sinners, Thy servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints; into whose company we beseech Thee to admit us, not in consideration of our merit, but of Thy own gratuitous pardon. Through Christ our Lord.

By Whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things.

The priest here uncovers the chalice and makes a genuflection. Taking the sacred Host in his right hand and holding the chalice in his left, he makes the sign of the cross three times over the chalice, saying:

Through Him and with Him, and in Him, is to Thee, God the Father

almighty, in the unity of the Holy Ghost all honor and glory.

Replacing the Host, and covering the chalice, he makes a genuflection and says aloud:

V. Per omnia sæcula sæculorum.
R. Amen.

V. World without end.
R. Amen.

Oremus.

Let us Pray.

PRÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus de-

INSTRUCTED by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass

bitoribus nostris. Et ne nos inducas in tentationem.

V. Sed libera nos a malo.

R. Amen.

against us. And lead us not into temptation.

V. But deliver us from evil.

R. Amen.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ Thy Son our Lord, Who with Thee in the unity of the Holy Ghost liveth and reigneth God.

V. Per omnia sæcula sæculorum.

R. Amen.

V. Pax Domini sit semper vobiscum.

V. World without end.

R. Amen.

P. May the peace of the Lord be always with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

MAY this mixture and consecration of the body and blood of Our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

LAMB of God, Who takest away the sins of world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, Who takest away the sins of the world, grant us Thy peace.

Lord Jesus Christ, Who didst say to Thy apostles, "Peace I leave with you, My peace I give unto you;" regard not my sins, but the faith of Thy Church; and vouchsafe to it that peace and unity which are agreeable to

Thy will; Who livest and reignest God forever and ever. Amen.

Lord Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this, Thy most sacred body and blood, from all my iniquities and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee; Who with the same God the Father and Holy Ghost livest and reignest, God, forever and ever. Amen.

Let not the participation of Thy body, O Lord Jesus Christ, which I, unworthy though I be, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God forever and ever. Amen.

AT THE COMMUNION.

I will take the bread of heaven, and call upon the name of the Lord.

Striking his breast, the priest says thrice:

DOMINE, non sum dignus, ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

MAY the body of Our Lord Jesus Christ preserve my soul to life everlasting. Amen.

During the *Ablutions* and *Post-Communion* a Spiritual Communion may be made as follows:

O MY divine Saviour! I fervently adore Thee in this sacred and venerable Sacrament, I love Thee with all my heart, and I hope with confidence in that infinite goodness which induces Thee to remain among us. O that I could this moment enjoy the happiness of really communicating! O that I could this day receive that precious body which was once sacrificed for my love, and that adorable blood which flowed from Thy

sacred veins to wash away the sins of the world! But, alas! I am most unworthy of so great a favor. I do not deserve to receive Thee, O God of all sanctity! Yet I ardently desire to do so, and I humbly conjure Thee to accept this desire, and to give Thyself to me by the influence of Thy all powerful grace. Come, O God! my only good! come to me, for I now offer Thee my whole heart, most ardently desiring that it should belong to Thee, for Whose love it was created, and Whose love can alone make it truly happy. I now consecrate and present to Thee all my thoughts, words, and actions, from this moment to the happy day of my next communion, in union with Thy infinite merits, and as a preparation for that great happiness. O my God, I already look forward to it with joy, and I beg of Thee most earnestly to grant me such purity of heart, and such fervent dispositions in approaching to Thy holy table, that each communion may produce in my soul an increase of Thy fear and love, and strengthen me to perform the exalted duties of a true Christian, in whatso-

ever situation of life Thy providence shall hereafter place me.

WHAT shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

MAY the blood of Our Lord Jesus Christ preserve my soul to life everlasting. Amen.

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

MAY Thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest, etc. Amen.

TASTE and see that the Lord is sweet: His mercy is eternal. Alleluia.

MAY Thy grace, O Lord Jesus Christ, we beseech Thee, afford us divine fervor in order that, being sensible of the sweetness of Thy most loving Heart, we may learn to despise earthly things and love such as are heavenly : Who liveth, etc.

O Holy Trinity, let the performance of my homage be pleasing to Thee ; and grant that the sacrifice which I, unworthy though I be, have offered up in the sight of Thy majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me and for all those for whom I have offered it. Through Christ our Lord. Amen.

AT THE BLESSING.

MAY the Almighty God, the Father, Son, and Holy Ghost, bless us now and evermore. Amen.

THE GOSPEL ACCORDING TO ST. JOHN.

IN the beginning was the Word, and the Word was with God, and the Word was God : the same was in the

beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the light of men; and the Light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the Light, that all men might believe through Him. He was not the Light, but came to give testimony of the Light. He was the true Light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to those that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh (*here kneel down*) and dwelt among us; and we saw His glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

Mass in Union with the Sorrows and Sufferings of the Heart of Jesus.

THIS method is intended for those who prefer meditation to the recital of vocal prayers.

This Mass is divided into four parts ; the first, from the beginning to the Gospel ; the second to the Elevation ; the third to the Communion of the priest ; and the fourth to the end.

In the first part we may consider and honor the Heart of Jesus, praying in His agony at the approach of His Passion, especially in the Garden of Olives.

In the second, we honor the Heart of Jesus, humbled and suffering in the various tribunals of Jerusalem, until the time of the scourging at the pillar.

In the third, we honor the Heart of Jesus, suffering in the scourging and crowning with thorns, and follow Him in the path of suffering until His last sigh on the cross.

In the fourth, we honor the Heart of Jesus, hidden and buried in the sepulchre.

This manner of hearing has four very precious advantages : The priest is followed throughout the sacrifice, which is a very holy and meritorious way of assisting at Mass.

The Heart of Jesus is honored in every stage of His Passion. We enter into the interior sentiments of His adorable Heart, and endeavor to make them our own.

The Mass thus becomes a prayer, and at the same time a very useful and salutary meditation.

If about to communicate at Mass, the manner in which we are thus occupied will be a very good means for receiving the grace of the Sacrament, and may be continued in the thanksgiving. Bearing this in mind, we have indicated a few points for meditation, leaving to each one the liberty of following them up according as the attraction of grace shall inspire him.

FROM THE COMMENCEMENT OF MASS TO THE GOSPEL.

✝IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Heart of Jesus Praying and Suffering.

THOU prayest, Thou dost suffer, O my sweet Saviour, Thy Heart experiencing a mortal sadness; suffer me to unite myself to Thy sorrows, and give me a share in Thy deep affliction. Everything that presented itself to Thy mind plunged Thy Heart in a sea of

bitterness; for Thou didst behold the deplorable state of the world, the crimes and excesses of mankind, the torrent of iniquities which deluged the earth, the multitude of souls which would perish and be cast into hell, the glory of Thy heavenly Father, outraged, the approach of Thy Passion and sufferings, and their uselessness with regard to so many sinners, who, notwithstanding the shedding of Thy blood for them, would be lost forever.

O my Saviour, am I not also a cause of sorrow to Thee? Thou lamentest over me, Thou seest the sad state of my soul, my tepidity and negligence, my unfaithfulness and resistance to Thy grace, the little sorrow I have conceived, my little care for amendment, the danger to which I am exposed of dying in so sad a state. Thou lamentest all this, and I am not touched; Thou art afflicted, and I am insensible. Heart of my God, thou prayest, and I know not how to pray; if I pray, it is so ill, with so little attention, fervor, or devotion, that my prayers deserve not to ascend to the throne of thy mercy. My God, teach me how to

pray, that at least, in virtue of Thy sacrifice which I offer Thee, my prayer may be pleasing in Thy sight. Yes, my God, in this holy confidence I offer Thee the homage of prayer for the salvation of my soul, whose misery and extreme necessity Thou knowest.

I beseech Thee, also, to remember all those for whom I ought to pray in justice and charity; for my relations, that we may be united much more strongly by the bonds of grace than by those of blood; for my friends, that Thou mayest be the bond and centre of our friendship; for my benefactors, beseeching Thee to render them a hundredfold the goods which I have received; and the vengeance which I request for my enemies is, that Thou wouldst visit them with Thy graces. I pray to Thee also, in a particular manner, O my God, for the Church, my tender mother, for the Sovereign Pontiff, and all the clergy. Shed over all Thy abundant benedictions; give to all of us hearts according to Thy Heart, uniting us all in the same holy fellowship.

Heart of Jesus, praying and suffer-

ing, I adore thee, and beseech thee to unite my prayers with thine.

Heart of Jesus, lamenting and agonizing, I adore thee, and beseech thee to fill my heart with sorrow for my sins.

Heart of Jesus, offering thyself in sacrifice to the eternal Father, I adore thee, and beseech thee to offer me in sacrifice with thyself.

FROM THE GOSPEL TO THE ELEVATION.

The Heart of Jesus Humbled and Annihilated.

O my sweet Saviour! with what floods of bitterness is not Thy Sacred Heart deluged! With what torrents of humiliation is it not overwhelmed! Led, or rather dragged from tribunal to tribunal, from one indignity to another, before judges who are Thy enemies, tied and bound as a slave, accused as a criminal, Thou art judged and condemned as a malefactor, a seducer, a disturber of the public peace.

At the house of Caiphas Thou art given up to insults, and the injuries

and affronts of a troop of soldiers, who make Thee undergo the most infamous treatment.

Before Annas Thy face is dishonored by a shameful blow, the most audacious outrage that can be perpetrated amongst men.

By Herod Thou art covered with a white robe in sign of mockery. Thou art treated as a fool before his whole court, who turn into contempt and insult the esteem and admiration of which Thou hast been the object.

By Pilate Thou art placed on a level with a robber and a malefactor, and Thou hast the sorrow to see this infamous wretch preferred before Thee.

Dragged through the streets of Jerusalem, Thou wast obliged to undergo the yells, the cries, and imprecations of the immense populace there assembled, who load Thee with curses and maledictions. O King of glory, what a flood of humiliations overwhelmed Thy Heart! but what marvellous virtue Thou dost display! what meekness, what patience, and charity! Thou dost pray for those who outrage Thee. Thou offerest Thy sufferings

for those who persecute and afflict Thee.

O adorable Saviour, this sacrifice of Thy Heart was necessary in order to repair the glory of Thy outraged Father, to humble the proud exaltation of our minds, to confound the detestable pride with which our hearts are swelled, to make us know the inestimable value of humiliations, to give us in Thy Passion a touching example to which we can have nothing to oppose. Even on our very altars to what a condition dost Thou reduce Thyself for the love of us! And yet, O my God, how astonishing and deplorable it is, that notwithstanding so striking an example, pride should still hold dominion over us; for what a fund of vanity, self-love, sensitiveness, and delicacy on the point of honor do we not possess!

My divine Saviour, how much have I not to reproach myself with on this point! I seek only the praise and esteem of men, as if Thy love and Thy grace and pleasure were not sufficient. I can suffer and endure so little for Thee, and yet Thou hast undergone so much for me. The least

humiliation afflicts and dejects me; my spirit is rebellious, my heart swells, my whole soul is disturbed and agitated; a cowardly and worthless human respect makes me betray my duty and Thy interests. Oh, how can I call myself Thy disciple, and acknowledge Thee alone for my Master and my God! Was it necessary, then, O my Saviour and my Lord, that Thou alone shouldst drink of the chalice of humiliations? No, my adorable Master, I will share it with Thee, I will receive it from Thy hands; I will have a part in Thy abasements; and if I have not the courage to meet humiliations, I will at least accept with submission those which Thou shalt send me. From henceforth I offer Thee the sacrifice of my pride and my vanity, in order to unite myself to Thee in Thy annihilations. If nature rebels, or self-love complains, I will follow Thy example and implore Thy grace. This divine example, drawn from Thy Heart and passing into mine, will render the chalice of Thy humiliations precious, and even consoling to me, and one drop of its bitterness will be sweeter to me

than all the deceitful and guilty pleasures of this blind and perverse world.

O Heart of Jesus, saturated with indignities, make me share in thy chalice.

O Heart of Jesus, steeped in an ocean of sorrows, steep my heart in thy tears.

O Heart of Jesus, plunged in an abyss of humiliations and suffering, destroy my self-love and pride.

FROM THE ELEVATION TO THE COMMUNION OF THE PRIEST.

The Heart of Jesus Suffering and Expiring on the Cross.

Was it necessary, O my Jesus, that after having given up Thy Sacred Heart to the greatest humiliations, Thy body should be delivered to excessive torments? To what a condition art Thou reduced by Thy terrible scourging! After having fastened Thee to a pillar, they strike Thee violently, discharging repeated blows on Thy virginal flesh. Thy body is bruised, torn, and covered

with wounds. Thou art bathed in the torrents of Thy adorable blood, and yet they cease not to strike Thee, and to exercise over Thee all the fury, hatred, and cruelty of which they are capable. But, O my God, in the midst of these excessive sufferings of Thy body, what are the emotions of Thy heart?

Thou dost suffer with patience, O sweet Saviour, submitting Thyself to Thy heavenly Father, offering to Him Thy torments, begging of Him the forgiveness of our sins, regarding Thyself as a victim sacrificed for our salvation, beholding those torrents of blood flow with resignation, and even with joy, in order that our sins might be washed away, and that the voice of this adorable blood, rising even to heaven, might obtain grace and mercy for us.

Thou sufferest everything for me, O Adorable Heart of my Saviour! and I wish to suffer nothing; the least suffering is a torment to me; I fear even the very name of suffering and pain. I care so much for my body, seeking my ease, guarding it so carefully, without

remembering that it is a body of sin, which I ought to subject to the rigors of penance. Ah, my Saviour, do I not see that by my care in avoiding suffering, I increase Thine, rendering those sufferings useless for my salvation?

All Thy sufferings in this cruel scourging, O my Saviour, nevertheless, are little else than the commencement of Thy torments. Thy sacrifice must be consummated. I behold Thee loaded with Thy cross, taking the way to Calvary. Suffer me, O my God and Saviour, to follow Thee in spirit, and step in Thy bleeding footsteps. What do I see, great God, what marvellous spectacle does faith present to me? A suffering God! a dying God! a God dying in excess of pain! a God dying for the love of those who cause His death! At such a sight what can I say, how can my heart express the sentiments with which it is filled?

Ah, my Saviour, how eloquently dost Thou preach upon Thy cross the great truths of faith which Thou hast announced to us! How dost Thou

make known the greatness of the inexorable justice of God, the excellence and the price of our souls, but above all, the malice and enormity of sin, the severity and horror of the punishments which are reserved for it in eternity. And they are my sins, O Heart of my God, which thou bewailest, which thou dost lament upon the cross. They are my sins which led thee there, which fastened thee to its wood, which have shed thy sacred blood, and caused thy death; and I, my Saviour, am not filled with sorrow at the foot of Thy cross; I wash not my sins in Thy tears and in Thy blood. Ought I not at least to pass my life in sighs and tears, without ceasing, for sorrow that I have offended my God, caused the sufferings of Jesus, rendered myself responsible for His blood, and guilty of His death? Thy Heart is still open for me upon Thy cross, O Jesus. Thy arms are extended tenderly to receive me, and I return to Thee with sincerity and sorrow.

Every day Thou renewest on our altars, in an unbloody manner, the bloody sacrifice which Thou didst once

offer upon Calvary. It is this sacrifice that I offer Thee, as Thou didst offer it to Thy heavenly Father. Suffer me to unite to Thy sacrifice the sacrifice of myself, and especially that of a contrite and humble heart. I beg of Thee to give me a heart broken with sorrow to offer to Thee, and thus render the victim worthy of Thee, worthy to be sacrificed to Thee.

FROM THE COMMUNION OF THE PRIEST TO THE END OF MASS.

The Heart of Jesus Concealed and Buried in the Sepulchre.

BELOVED Saviour, Thy body is placed in the sepulchre, the last of the humiliations which Thou hadst to undergo in this world, for humiliation was to accompany Thee even to the tomb. O my soul, what a state of annihilation for God made man is this, to be in the world as not there, hidden in the bosom of the earth, surrounded by the shades of death, given up to obscurity in the

region of darkness, absolutely destitute of everything, for even the tomb in which Jesus reposes is not His, thus verifying the words He had said of Himself: "*The birds of the air have their nests, but the Son of man hath not whereon to lay His head.*"

Yet in this state of annihilation, Thou, my Jesus, dost preserve all Thy power.

Behold, my soul, the great example given us for our imitation. St. Paul tells us that we are dead, that our life must be "hidden with Jesus Christ in God." Yes, my divine Saviour, in Thy tomb I shall learn detachment from the world, forgetfulness of the world, death to the world and to myself, the nothingness of earthly things, the love of solitude and retirement, and strict union with God; for Thou shalt take the place of all, O Jesus, when for love of Thee I shall have quitted all.

O my God, vouchsafe to accept these resolutions; I renew them in this holy sacrifice, and I offer them to Thee in union with the reparation and self-immolation of the Sacred Heart of

Jesus for Thy greater glory and the salvation of souls. I beseech Thee to give me the grace to preserve them in my soul as long as I live; grant me the grace of perseverance; grant that I may become a saint.

O Adorable Heart of my Saviour, thou wast not always in humiliation, suffering, and sorrow. After so many trials and conflicts, thou didst ascend into heaven, the conqueror of thy enemies; triumphing over the world, death, and all the powers of hell, thou art exalted in glory, and seated at the right hand of the heavenly Father.

Heart of my God, I rejoice in thy glory and thy triumph. Shall I one day share thy glory and thy happiness? It is only through thee and thy merits that I can hope for and merit this grace. I beseech thee to give it to me in virtue of the sacrifice which I offer thee. Thou hast offered thyself for me upon our altars, receive me one day in thy sacred tabernacle, in order that I may praise thee forever with thy elect; and as a pledge of this happiness, vouchsafe to ratify in heaven the blessing which thy priest

gives us on earth, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Deo gratias! Thanks be to God!

Meditations to Excite to True Sorrow for Sin, at Confession.

1. You have merited hell.
2. You have lost heaven.
3. You have renewed the sufferings of Jesus.
4. You have offended God, the sovereign Good.
5. You have destroyed His grace in your soul.

ACT OF CONTRITION.

O my God! overwhelmed with shame and confusion on account of my sins, I prostrate myself before Thee and implore Thee to look upon me according to the multitude of Thy mercies. I detest and am heartily sorry for all my sins, not only because I dread the loss of heaven and the pain of hell, but also and principally because by them I have offended Thee, Who art infinitely good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins and to amend my

life. I acknowledge Thee, O God, to be the Supreme Good, and I love Thee with all my heart. Be merciful to me, a poor sinner. I beseech Thee, by the death and love of Jesus Christ, Thy Son, to forgive me my sins. Amen.

Père Eymard on Holy Communion.

HAVING received Jesus into your heart at holy communion, spend some time in simple recollection, without vocal prayers. Adore Him in silence, sit like Magdalen in humble, adoring love at His feet, gaze upon Him like Zaccheus, love Him in mute worship, like Mary, His Mother.

Call Him your King, the Spouse of your soul. Say to Him: "Speak, Lord, for Thy servant heareth." Offer yourself to Him as His servant, ready to execute His will. Bind your heart to His footstool, that it may wander no more, or rather, put it under His feet, that He may crush out its self-love and pride.

While your soul remains in recollection, in the hushed calm of His holy presence, do not seek to disturb it. It

is the sleep of the soul upon the breast of Jesus, and this grace, which strengthens and unites it to Our Lord, will be more profitable than any other exercise.

The first state having passed, we may then proceed to acts of thanksgiving, and the exercise of the Four Ends of Sacrifice may prove useful, viz.:

ADORATION, THANKSGIVING, REPARATION AND PRAYER.

I. ADORE Jesus upon the throne of your heart, and kiss His sacred feet and wounded hands. Rest upon that Heart which is burning with love for you. Offer Him the keys of your home, like St. Catherine of Genoa, "with full power to do all."

II. Thank Jesus for having so honored and loved you, as to give you this communion; to you, so poor and miserable, so imperfect and unfaithful. Call upon Mary and all the saints and angels to thank and praise Jesus for His wonderful love and excessive goodness.

III. Make reparation to Jesus by

expressing your intense sorrow for your sins, and by protestations of love at His feet with Magdalen. Give Him some proof of your fidelity and gratitude by the sacrifice of some unregulated affection or the definite resolution to overcome some particular passion with more persistent energy and perseverance. Beg of Him the grace never to offend Him more, and desire to die rather than offend Him by mortal sin.

IV. Petition : Ask what you will ; these are the precious moments of grace. The Lord is passing ; cry out to Him for mercy and help. He lingers under your roof. Jesus is ready to listen to your complaints, and to give you all that you ask. Beg Him not so much for temporal favors, but rather that you may become a saint—that you may be more holy, more spiritual, more perfect, more and more pleasing to Him. Pray that His kingdom may be extended and that He may rule all hearts.

Pray for your daily needs.

Pray for your relations, your pastors, for the Holy Father, for the triumph

of faith and the exaltation of the Church.

For peace upon earth.

For vocations to the priesthood and the perfection and sanctification of those who have already embraced it.

For the fervor and perseverance of religious.

For fervor and persevering adorers among the laity.

For the spread of the eucharistic kingdom of Christ.

For the conversion of sinners, especially those in whom you are most interested, or those recommended to your prayers.

Pray that Jesus may be known, loved, and served by all men.

Conclude by offering some little flower to Our Lord, by a practical resolution or the promise of a particular sacrifice during the day.

Then say a few vocal prayers for the intentions of the Holy Father, in order to gain the indulgences obtainable through holy communion.

There are many indulgences that we can gain very easily, and we are too often forgetful of these riches that are

so profitable when applied to the wants of the suffering souls. The holy souls will thus join in your thanksgiving. During the day do not forget the royal visit of Jesus, your King; preserve a recollected remembrance of the morning's grace, like a vase that has gathered up some precious perfume, like a soul that has spent one hour of the busy day in the courts of paradise.

A PRAYER

Which can be said for the Pope's Intentions, to gain a Plenary Indulgence.

OUR Father, Who art in heaven, propagate the faith; extirpate heresies; convert all sinners, that it may be on earth as it is in heaven. Give peace and union to Christian kings and people; exalt the Church; grant all the Pope's intentions, and deliver us from evil. Amen.

Five times Our Father, Hail Mary, and Glory.

OFFERING FOR A COMMUNION OF REPARATION.

O LORD JESUS CHRIST! Who art pleased to dwell with us in Thy

Adorable Sacrament to the end of time, to render to Thy Father, by the memory of Thy Passion, eternal glory, and to bestow on us the food of immortality, grant us grace to bewail with sorrowful hearts the many injuries Thou receivest in this adorable mystery, and the numberless sacrileges committed by impious heretics and bad Christians; inflame us with an ardent zeal to repair all the outrages to which Thou hast preferred to expose Thyself rather than be separated from the faithful. In union with the immaculate heart of Thy holy Mother, with St. Joseph, the Blessed Margaret Mary Alacoque, and all the devoted lovers of Thy Sacred Heart, I offer my communion of reparation, trusting that the merits of their fervent devotion will supply for the unworthiness and tepidity of the one who humbly offers Thee this act of atonement and love. I offer this holy communion also for the intentions of the Holy Father and the Apostleship of Prayer, for the necessities of the Catholic Church, and the welfare of our country. Grant me grace, O Lord, to begin from this moment truly to love

Thee. May I find in Thy Sacred Heart my refuge at all times, my peace at the hour of death, and my beatitude in eternity. Amen.

Holy Mass for Communion Days.

Preparation for and Thanksgiving After Holy Communion.

As you will usually be present at the holy sacrifice of the Mass before receiving communion, the following prayers are so arranged as to occupy you usefully during the time. Remember, however, that you are not in any way bound to say all these prayers. If you can occupy a part or the whole of the time in reflecting on the holiness of the act you are about to perform, on the wonderful kindness and love of God in inventing and instituting this marvellous Sacrament, or in exciting desires and good resolutions in your heart, so much the better. If not, you will find suitable occupation of mind in the following prayers. Endeavor to keep with the priest, saying the prayers as nearly as possible at the time marked, but do not aim at too great accuracy, as it might only disturb and distract you.

AT THE BEGINNING OF MASS SAY:

I BELIEVE in Thee, O Lord Jesus Christ, because Thou art Truth itself, and hast said: "My flesh is

meat indeed; and My blood is drink indeed." I hope in Thee, O Infinite Mercy, because in Thy goodness towards us Thou hast promised that "whosoever shall eat of this bread shall live forever." I love Thee, O Eternal Goodness, above all things, with that love "which is diffused in our hearts by the Holy Spirit, Who is given to us;" and therefore I grieve with my whole heart for the sins I have committed, and I detest them, with the resolution of not sinning for the future. "A contrite and humble heart, O God, Thou wilt not despise."

O my God, I wish to be present at the holy sacrifice of the Mass, which is about to begin, with all possible attention and devotion, for I believe it is the very same sacrifice, offered now in an unbloody manner, which was once offered up for us upon Calvary. Help me, O my God, to be very attentive; I unite my intention with that of the priest in offering it to Thee as an act of *adoration*, *thanksgiving*, *reparation*, and *prayer*; particularly to obtain the grace of a good communion, and a complete

transformation of myself into the likeness of Jesus Christ.

CONFITEOR AND KYRIE.

O my God, give me the purity and holiness necessary to approach the holy table in a worthy manner. Lord, I am a poor sinner. I am heartily sorry for all the sins of my life, because by them I have offended Thee, Who art infinitely good and worthy of all love. *Kyrie eleison!* Have mercy on me, according to Thy great mercy; and according to the multitude of Thy mercies, blot out my iniquities.

AT THE GLORIA IN EXCELSIS.

Give glory to God, praise His goodness, and beg peace and happiness of soul, saying:

Glory and thanks be to Thee, O God, for having worked such wonders for us, Thy creatures, born in sin. I praise, O Lord, Thy goodness; I bless Thy holy name; I adore Thy greatness and power; I beg of Thee to infuse into my heart that peace and joy which Thou didst come on earth to spread amongst men.

Give me strength of will against my evil tendencies: destroy my bad habits; and give me an earnest desire to love only Thee.

AT THE COLLECTS SAY:

O God, Who, under a wonderful Sacrament, hast left us a memorial of Thy Passion, grant, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy Redemption, Who livest and reignest with the Father in the unity of the Holy Ghost, world without end. Amen.

Give me daily more and more, O my God, Thy grace and Thy love, that I may keep my eyes fixed upon eternal things and persevere in Thy service, until with the saints and angels I may praise and glorify Thee forever in heaven. Amen.

AT THE EPISTLE.

The saints and prophets of the Old Law desired to see the things that I see, and did not see them, and to hear the things that I hear, and never heard them. How ardently Abraham

and Moses, and David and Daniel, and Elias desired the coming of this Redeemer. They saw the types and figures; I see the reality. Moses saw the manna and the paschal lamb; I see the Bread from heaven and the Lamb of God Who taketh away the sins of the world. The heart of David panted for Thee, my God, as the hart for the water-brooks, and Daniel was called "a man of desires." Oh, that I could desire Thee as they did! What a shame it would be if their desires were more fervent than my thanksgiving. I offer Thee all their desires, and with David I cry out: "What have I in heaven but Thee? And, besides Thee, what do I desire upon earth? Thou art the God of my heart, and my portion forever."

Holy Abraham and Moses, David and Daniel, and Elias, pray for me.

AT THE GOSPEL.

Promise God that you will always listen with great reverence to His Word, saying:

MAY Thy Word, O my God, be always a sweet music to my

ears, and as honey to my lips. To whom shall I listen but to Thee, Who hast the words of eternal life? The words of men are as chaff scattered by the wind, but Thy words endure forever. These are Thy words, O Lord: "*Labor not for the meat that perisheth, but for that which endureth unto life everlasting.*" "*The bread of God is that which cometh down from heaven.*" "*I am the Bread of life; he that cometh to Me shall not hunger, and he that believeth in Me shall not thirst forever.*" "*He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the last day.*" Thanks be to God.

AT THE OFFERTORY.

O my God, I know that You deserve infinite honor and worship. I have nothing of my own that is worth offering to Your divine majesty. But I offer You, in union with the priest, the bread and wine which are soon to be changed into the body and blood of Your Son. Soon will be offered up the immaculate Host, which

will give You infinite honor and glory, and infinite thanksgiving for all You have done for us—which will obtain pardon for our sins, and all the graces and blessings we need.

My God, I am delighted to think of the honor Your divine majesty receives from this holy sacrifice. What Jesus does here, I desire to do. O my Saviour, work in me a miracle like that which You are going to work upon the bread and wine; let me, too, be changed into You, so that I may say in truth: "I live, now not I, but Christ liveth in me."

I earnestly desire to offer to You my whole heart and my soul; that is to say, I wish all my thoughts, words, and actions to be directed only to pleasing You and glorifying Your holy name.

AT THE LAVABO.

You are going, O dear Redeemer, to renew here for me the sacrifice of the cross. This altar is like a new Calvary. I come and lay my heart down here at Your feet as at

the foot of the cross, that it may be washed from all its stains in Your precious blood.

AT THE PREFACE AND SANCTUS.

Adore Our Lord Jesus Christ in company with the angels and saints in heaven, saying:

WHILE longing for Thee, O Lord, to come into my heart and unite Thyself to me as the dearest of friends, I must not forget how great and glorious a being Thou art!

How beautiful, how mighty, how wise! What presumption would it not be in me to desire to come so near to Thee, hadst not Thou Thyself invited me. I am a poor sinner; yet I love Thee, and because Thou art good, I am sorry for having offended Thee. And though I believe that Thou, the great God, art coming into my heart, I do not lose my awe and reverence for Thee, but can only wonder at Thy marvellous goodness and condescension. Let me, then, join my feeble voice to that of the thousands of angels who surround Thy throne, singing before Thee in

unceasing chorus: Holy, holy, holy, Lord God of hosts! The heavens and the earth are full of Thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord, Who is about to descend upon this altar, and come into my very heart to bless me and to fill me with the treasures of grace and the riches of His love. Hosanna in the highest!

AT THE CANON—MEMENTO FOR THE LIVING.

O my good and merciful God! I beg of Thee, through the merits of the sacrifice now about to be offered up to the honor of Thy holy name, that Thou wilt bless more and more Thy holy Church, particularly its chief pastor, the Pope. Give him length of days and strength to fulfil the duties of his high and holy office. Bless also the bishops of Thy Church, especially those of this country, and in a particular way the bishop of this diocese. Bless also all priests, and give them abundant grace to fulfil all the duties of their holy state. Give a

fruitful blessing also to—(*here read over the list, or go over in your mind the names of those for whom you intend to pray*)—and to all those for whom I have promised to pray. I beg of Thee to give each of them that grace which will most help them to save their souls, to lead a quiet and peaceful life in this world, and to be happy with Thee forever in heaven. Amen.

AT THE CONSECRATION AND ELEVATION.

Our dear Lord is now coming down on the altar. When the priest pronounces the words of consecration, troops of angels descend from heaven to adore their God at that most solemn moment. When the bell rings, and the sacred Host and the precious blood are elevated, first lift up your eyes to your God with holy faith, strong hope, and ardent love; then bow the head in deepest adoration, praise Him with the heavenly host, thank Him, make atonement by compunction of heart and beg Him by His precious blood, here truly present on the altar, to purify your soul from every stain and prepare it to receive Him worthily.

O Sacrament most holy, O Sacrament divine;
All praise and all thanksgiving be every moment Thine!

AFTER THE ELEVATION—MEMENTO FOR THE DEAD.

Reflect on the happiness you are about to receive at holy communion. Make acts of love and longing desire, coupled with sorrow for sins. Pray for the faithful departed.

O Lord Jesus Christ, on Whose glory the angels and saints in heaven gaze with rapture and delight, Thou hast deigned, out of love for us, who have hardly ever tried to do anything to please Thee, to come down from Thy bright and happy heaven, to veil Thy beauty under the appearances of bread and wine, to dwell upon our poor altar, and art even now ready to come into our hearts. Oh, how I should like my soul to be adorned with the choicest flowers and fruits of virtue, that their odor might be sweet for Thee. In my poverty I must look to Thyself, and I therefore beg of Thee, when Thou comest into my heart, to plant there the seed of every flower that is pleasing to Thee. I promise Thee to water and nourish them all by prayer and self-denial, so that every time Thou comest into my

heart Thou mayest find them growing and flourishing more and more. I know, O my God, the work of keeping them alive will be difficult to flesh and blood, but I am willing to work hard for Thee, and I trust also that Thou wilt water them plentifully with grace as with dew from heaven.

My God, have pity on the poor holy souls in purgatory, who are longing to get to Thee—longing more to see Thy face than to be freed from the fierce flames in which Thy justice is obliged to keep them, till their debt is paid. I offer Thee the precious blood of Jesus; I offer Thee the Sacred Heart of Jesus to pay their debt. Eternal rest give unto them, O Lord, and may perpetual light shine upon them.

AT THE PATER NOSTER.

Say the Our Father slowly and devoutly.

AT THE AGNUS DEI.

Beg of God once more to forget and forgive your past negligence and sin, saying:

O SWEET and gentle Son of God, Who wast "led like a lamb to

the slaughter without opening Thy mouth," O Thou, Whose blood was shed to wash away the sins of the world, cleanse my soul once more in that saving bath, that it may be pure and bright and altogether spotless when Thou comest to take up Thy abode within me. May Thy coming bring joy and peace to my soul, that peace which the world cannot give, because it does not possess it. May this communion never turn to my judgment and condemnation, but may it be to me always a safeguard and remedy both of soul and body.

AT THE "DOMINE NON SUM DIGNUS."

Humble yourself before God, acknowledging your nothingness and unworthiness. *Desire* to receive Jesus, your dear Lord.

LORD, I am not worthy that Thou shouldst come into my breast; for what am I, or what have I ever done to please Thee or to merit this wonderful favor? I have often displeased Thee; yet, though I am unworthy to approach Thee, I am truly sorry for having offended Thee, and I

will approach Thee with hope and confidence, because Thou Thyself dost invite me in Thy goodness and mercy. I am now about to go to the holy table, drawn thither by the sweet attractions of Thy love. Oh, I desire most earnestly to receive Thee, my dear Lord, in holy communion.

Comfort my poor soul distressed;
Come and dwell within my breast;
Oh, how oft I sigh for Thee!
Jesus, Jesus, come to me.

I place myself in Thy hands, O my God, to do with me what Thou wilt. My heart is ready, O my God; my heart is ready, and is longing for Thee. Come, establish Thy kingdom in my soul; take possession of my heart.

THANKSGIVING AFTER HOLY COMMUNION.

THOU hast come at last, O dear Lord, into my heart. O my Beloved, let me never again be separated from Thee by sin. O Jesus, my God, I *adore* Thee; I *believe* in Thee; I *hope* in Thee; I *love* Thee with all my heart. I *thank* Thee for coming to

me, a poor sinner. *I am truly sorry* for having displeased Thee so often and so grievously. I *pray* Thee to bless me, that I may love Thee and become like Thee more and more. Adore my Jesus, my God, ye blessed angels and saints of heaven—adore and praise and glorify my God for me.

Let my soul, O Lord, feel the sweetness of Thy presence. Let me taste how sweet Thou art, O Lord! that, being allured by Thy love, I may never sin by running passionately after worldly pleasures. "Thou art the God of my heart and the God that is my portion forever." O Thou Lamb of God, Who takest away the sins of the world, take away from me whatever may hurt me and displease Thee. Give me what Thou knowest to be pleasing to Thee and profitable to myself.

O my God and my All! may the sweet flame of Thy love consume my soul, that so I may die to the world for the love of Thee, Who hast vouchsafed to die upon the cross for the love of me.

How poor a dwelling-place is my heart for Thee, O Lord of glory! What is it but a poor human heart, full even yet of worldliness and selfish desires? I trust in Thee. I pray Thee to drive all selfishness away from it, and to leave in it a great desire of pleasing Thee and of being kind to others, because they all have souls for which Thou didst shed Thy life's blood upon the cross.

Bless me, O my God, and grant that Thy holy will may be done in me and through me forever.

AT THE BLESSING SAY:

MAY Thy blessing, O Lord, descend upon us all, that we may love Thee and love one another for Thy sake. In the name of the Father and of the Son, and of the Holy Ghost. Amen.

AT THE LAST GOSPEL SAY:

WHAT a wonderful invention of Thy love it was, O my God, to become man like one of us, to redeem us, and to teach us how to live

in a manner worthy of our high dignity as children of God, instead of living as the brutes that perish. Left to ourselves, what would have become of us? We should have been as mere animals, taking pleasure only in what gratifies or pleases the senses. But Thou hast taught us to raise up our thoughts to Thee, and to journey onward through weariness and toil to our true and lasting country in heaven. There we can rest from our trouble, and enjoy the sight of Thy magnificence and glory forever and ever. Amen.

AFTER MASS.

Faithful lovers of Our Lord should remember that He has come to visit their *souls*, and the effect of His coming will be seen and recognized only by the improvement of their exterior conduct, and by their greater desire of knowing and doing what is pleasing to God, whether it be also pleasing to men or not. They should try to be particularly recollected for about a quarter of an hour after receiving holy communion, as the sacramental species of bread still remain in their breasts, and as long as these remain Our Lord is still sacramentally present within them. This is, of course, the best time to lay all our desires and petitions before Our Lord, begging

of Him to grant them in His own good time and in His own loving way. We are not at all to wonder or be disappointed at not receiving an immediate answer to our petitions, as God may have a thousand reasons we know nothing of for not granting them at once. Let us do our part well by presenting our petitions before Him with humility, earnestness, and fervor, and let us leave the rest with confidence to Him Who is infinitely wise and loving.

THANKSGIVING CONTINUED.

Prayer of St. Thomas Aquinas.

I GIVE Thee thanks, Eternal Father, for having, out of Thy pure mercy, without any deserts of mine, been pleased to feed my soul with the body and blood of Thy only Son, Our Lord Jesus Christ. I beseech Thee that this holy communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith; encourage me in all that is good; deliver me from my vicious customs; remove all concupiscence; perfect me in charity, patience, humility, and obedience, and in all other virtues. May it secure me against all the snares of my enemies, both visible and invisible; per-

fectly moderate all my inclinations, closely unite me to Thee, the true and only good, and happily settle me in unchangeable bliss. I now make it my hearty request, that Thou wilt one day admit me, though an unworthy sinner, to be a guest at Thy divine banquet, where Thou, with Thy Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints, through the same Jesus Christ Our Lord. Amen.

Recite the "Anima Christi Sanctifica Me," as found on page 120.

Prayer of St. Ignatius.

"Suscipe."

RECEIVE, O Lord, all my liberty. Accept my memory, my intellect, and all my will. Whatsoever I have or possess, Thou hast bestowed upon me: all this I restore to Thee, and leave entirely to the guidance of Thy holy will. Give me only Thy love together with Thy grace; then I am rich enough and I desire nothing more.

Indulgence of three hundred days; 26 May, 1883.

Short Prayers for Holy Communion.

AN ACT OF FAITH.

O JESUS, I believe that Thou art present in the Blessed Sacrament, as truly as Thou art in heaven. I believe that, under the appearance of bread, I shall receive, in holy communion, Thy sacred body and blood. I adore Thee as my Lord and my God.

AN ACT OF HOPE.

O JESUS, I hope in Thee because Thou art infinitely good, almighty, and faithful to Thy promises. Through Thy mercy I hope to obtain the pardon of my sins, and the grace of final perseverance.

AN ACT OF CHARITY.

O JESUS, I love Thee with my whole heart and above all things, because Thou art the one supremely good

and infinitely perfect Being. My desire is to love Thee more, and in all things to please Thee.

AN ACT OF DESIRE.

O JESUS, my heart yearns for Thee in holy communion. Come, Thou Food of angels and Bread of heaven, to nourish my soul. Come, most amiable Spouse of my soul, to inflame me with such love of Thee that I may never again be separated from Thee. Come, do not delay, sweet Master, Thou joy of the angels and bliss of the saints.

AN ACT OF SORROW AND HUMILITY.

O JESUS, I am a poor sinner. But Thou wilt not despise a contrite and humble heart. I am truly sorry for having sinned, because Thou art so good and sin displeases Thee. O Lord! I am not worthy that Thou shouldst enter under my roof, but only say the word, and my soul shall be healed.

After Holy Communion.

AN ACT OF ADORATION.

O JESUS, my Beloved, Thou art with me now. Thou art my God, and yet Thou hast come to me, a poor sinner. I adore Thee in union with the saints and angels. Thou art my King; reign Thou alone over my heart and my whole being. Let me never be separated from Thee by sin, that I may adore Thee and love Thee forever in heaven.

AN ACT OF THANKSGIVING.

O JESUS, I thank Thee for coming to me, and nourishing my soul with Thy sacred body and most precious blood. "What shall I render to the Lord for all the things that He hath rendered to me?" (Ps. cxv. 12.) Unworthy as I am I will offer to God the merits of the Sacred Heart of Jesus, the Beloved of my soul. I offer the merits of His most blessed Mother, and

of all the saints. O saints and angels, praise the Lord in my name, and give thanks to Him for His goodness and mercy to me. With the grace of God, I mean to manifest my gratitude for His graces and blessings by obedience to His holy commandments, by my devotion to duty and by my fidelity to His inspirations. Thanks be to God. Blessed be His holy name!

AN ACT OF REPARATION AND LOVE.

O JESUS, how great is Thy love for my poor soul. Thou hast died for me on the cross, and Thou hast given me, in this Blessed Sacrament, the pledge of eternal life. I love Thee, my Lord, with all my heart. I am sorry for the insults and injuries that I and others have inflicted on Thy Sacred Heart; for Thou art infinitely good and worthy of all my love. I would rather lose my life and all my possessions than lose Thee again through mortal sin, O my sovereign Good! Help me to love Thee more and more. I wish to avoid everything

that is displeasing to Thee. I give Thee my soul and my body. I consecrate to Thee my thoughts, words, actions, and sufferings. I place myself entirely in Thy hands; do with me according to Thy pleasure. With St. Ignatius I pray: "Give me but Thy love and Thy grace; more than this I do not ask;" and with the seraphic Francis, I cry to Thee: "My Lord and my God! Thou hast died for love of me, let me also die to self for love of Thee."

PETITION.

JESUS, my Lord, since Thou hast come to me to grant me graces, bidding me to ask with confidence, I now pray Thee not for earthly riches, honors, and transitory pleasures, but for the greatest spiritual treasures, namely, a supernatural horror of sin, an intense sorrow for past offences, freedom from inordinate affections, a meek and humble heart like Thine, the most perfect submission and even abandonment to Thy will, a holy life and a happy death. I have also

some particular graces to ask for [*mention them*]. O heavenly Father! since our dear Lord and Saviour Himself has said: "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you," I beseech Thee, for the love of Thy Son, Jesus Christ, Who now dwells within me, and Whose infinite merits I offer up to Thee, do Thou graciously hear my prayers and grant all my petitions.

Bless the Holy Father and the whole Church. Bless my friends, my relations, and my benefactors. Bless according to their necessities all for whom I have promised to pray. Have pity upon the souls of the faithful departed, and mercifully admit them to the enjoyment of Thy eternal glory. Bless me with the gift of perseverance, and lead me to life everlasting.

Cast an eye of compassion on those who are in the state of sin and in the agony of death.

Bless particularly those who are associated with us in worshipping and in promoting the glory of Thy Sacred Heart.

Bless them, that they may know

Thee, love Thee, and serve Thee better in life, and glorify Thee forever in heaven.

JESUS, MASTER, TEACH ME.

TEACH me, teach me, dearest Jesus,
In Thine own sweet loving way,
All the lessons of perfection
I must practice day by day.

Teach me *Meekness*, dearest Jesus,
Of Thine own the counterpart;
Not in words and actions only,
But the meekness of the heart.

Teach *Humility*, sweet Jesus,
To this poor, proud heart of mine,
Which yet wishes, O my Jesus,
To be modelled after Thine.

Teach me *Fervor*, dearest Jesus,
To comply with every grace,
So as never to look backwards,
Never slacken in the race.

Teach me *Poverty*, sweet Jesus,
That my heart may never cling,
To whate'er its love might sever,
From my Saviour, Spouse and King.

Teach me *Chastity*, sweet Jesus,
That my every day may see
Something added to the likeness
That my soul should bear to Thee.

Teach *Obedience*, dearest Jesus,
Such as was Thy daily food
In Thy toilsome earthly journey
From the cradle to the rood.

Teach *Thy Heart*, to me, dear Jesus,
Is my fervent, final prayer.
For all beauties and perfections
Are in full perfection there.

—LEAFLETS.

PRAYER OF BLESSED MARGARET MARY.

O MY God, I disavow with all my heart whatever passes within me contrary to Thy holy love. I cheerfully accept all the painful dispositions in which it is Thy pleasure to place me, and my wish is in all things to conform myself to Thy holy will. Whenever I kiss Thy cross, it is to show that I submit to mine.

PRAYER TO THE SACRED HEART.

By the Ven. Clement Hofbauer.

DEAREST Jesus, Whose most amiable Heart excludes not even the greatest sinners when they turn to Thee, grant, I beseech Thee, to me

and to all penitent sinners, a heart like unto Thine, that is, a humble heart which even in the midst of temporal honors loves a hidden life, a life little esteemed by men; a meek heart which bears with every one, and seeks to be revenged upon no one; a patient heart, which is resigned in adversity, and happy even in the most trying circumstances; a peaceful heart, which is ever at peace with others and with itself; a disinterested heart, which is always contented with what it has; a heart which loves prayer, and prays often and cheerfully; a heart whose only desire is that God may be known, honored and loved by all His creatures, which grieves for nothing except when God is offended, despises nothing but sin, wishes for nothing but the glory of God and its neighbor's salvation; a pure heart, which in all things seeks God alone, and desires only to please Him; a grateful heart, which does not forget, but duly values the benefits of God; a strong heart, which is daunted by no evil, but bears all adversities for the love of God; a heart liberal to the poor and

compassionate towards the suffering souls in purgatory; a well-ordered heart, whose joys and sorrows, desires and aversions, nay, whose every motion is regulated according to the divine will. Amen.

A PRAYER FOR PRIESTS,

SANCTIFY, O Sacred Heart, the hearts of thy priests, that, by the merits of thy sacred humanity, they may become living images of thee, children of Mary, and full of the fire of the Holy Ghost, that they may guard thy house, and defend thy glory, and that through their ministry the face of the earth may be renewed, and they may save those souls which have cost thee all thy blood. Amen.

Queen of apostles, pray thy Son, the Lord of the harvest, to send laborers into His harvest, and to spare His people.

AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

O SACRED Heart of Jesus! to thee I devote and offer my life, thoughts,

words, actions, and sufferings. My entire being shall henceforth only be employed in loving, serving, honoring and glorifying thee. Be thou, O Most Sacred Heart! the sole object of my love, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of death. Be thou also, O Most Bountiful Heart! my justification at the throne of God, and screen me from His anger, which I have so justly merited. In thee I place all my confidence, and convinced as I am of my own weakness, I rely entirely on thy compassionate mercy. Annihilate in me all that is displeasing and offensive to thy pure eyes. Imprint thyself like a divine seal on my heart, that I may ever remember my obligations, and never be separated from thee. May my name also, I beseech thee, by thy tender goodness, be forever engraved in thee, O Book of life! —and may I be a victim consecrated to thy glory, ever burning with the flames of thy pure love, both in time and in eternity. In this I place all my happiness, this is all my desire, to

live and die in no other quality but that of thy devoted servant. Amen.

PRAYER AFTER HOLY COMMUNION.

AT this moment, O Jesus, when Thy adorable body is within me, what strength dost Thou not communicate to my soul. Oh! how much I need it! The road I have to traverse is so difficult, that without Thee I should fear to venture upon it. In a short time I shall return to my daily occupations; I shall continue my life of yesterday; I shall be exposed to the same temptations, I shall find myself with my usual faults. But Jesus, Thou Who didst help the saints, hast come to me. Stay, oh, stay with me, and do Thou—Thou Thyself—help me to preserve in all my words and actions, modesty, sweetness, and humility, evenness of temper, simple obedience, and a cheerful countenance on occasions of contradiction. Help me to make Thy presence within me visible to all; let others see in me the sweetness of Thy charity, goodness, and submission.

A PRAYER TO BE SAID AFTER COMMUNION.

How delicious, O Jesus, is the sweetness of this heavenly Bread! How admirable the peace and how perfect the tranquillity of a soul that receives You, after having deplored and sincerely confessed her offences! Be blessed a thousand times, O my Jesus! When I was a sinner I was miserable; but now not only do I enjoy the sweetest tranquillity of soul, but it seems to me that I experience a foretaste of the peace of paradise! It is, indeed, most certain that my heart has been made for You, my beloved Lord, and finds no joy but when it reposes in You. I therefore give You thanks; I firmly resolve to avoid sin and the occasions of sin; I will dwell permanently in Your Divine Heart, whence I expect the grace of loving You unto death. Amen.

INDULGENCED PRAYER BEFORE A CRUCIFIX.

LOOK down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; and while I contemplate with great love and tender pity Thy five most precious wounds, pondering over them within me, and calling to mind the words which David, Thy prophet, said of Thee, my Jesus: "They have pierced My hands and feet; they have numbered all My bones." (Psalm xxi.)

Say also once the Our Father and Hail Mary and Glory for the Catholic Church and the intentions of the Holy Father. His Holiness Pope Pius IX., July 31, 1858, confirmed anew the plenary indulgence granted by Clement VIII. and Benedict XIV., and confirmed by Pius VII. and Pius XI., to those who shall say this prayer. He de-

clared, moreover, that those who wish to gain this plenary indulgence must say this prayer with devotion before an image or picture of our crucified Redeemer, and, being truly penitent, after confession and communion, pray for the intention of the Holy Father (S. P. Ap., Feb. 2, 1934).

Reflections.

"The Art of Being Happy."

THE night is day for us when God is in our heart, and the day is night for us when He is not there.—*St. Francis of Sales.*

There is a word which cannot be said too often to every Christian whom God has destined to live, converse, and labor in the society of his fellow-creatures: *Be indulgent.* Yes, be indulgent; it is necessary for others, and it is necessary for your own sake. Forget the little troubles that others may cause you; keep up no resentment for the inconsiderate or unfavorable words that may have been said about you; excuse the mistakes and awkward blunders of which you are the victim; always make out good intentions for those who have done you

any wrong by imprudent acts or speeches; in a word, smile at everything, show a pleasant face on all occasions; maintain an inexhaustible fund of goodness, patience, and gentleness. Thus you will be at peace with all your brethren: your love for them will suffer no alteration, and their love for you will increase day by day. But above all, you will practice in an excellent manner, Christian charity, which is impossible without this toleration and indulgence at every instant.

* * *

It often happens that we bring troubles and annoyances upon ourselves, and fall into many faults, just through want of reflection. We decide some matter too quickly; we utter too quickly a bitter word; we follow too quickly the counsel of passion and self-love; we open too quickly a certain book, and so forth. We ought to have asked ourselves first, is what I am going to do praiseworthy, useful, or even allowed? What will be the consequences of it? Shall I repent of having done it? A moment

of recollection, and above all an interior glance towards our good God, would be enough many times to open our eyes and would prevent acts that we regret. Let us learn to master our natural eagerness, and let us observe this rule faithfully if we would spare ourselves many little miseries, and sometimes even very great ones.

* * *

Who can tell the treasures of joy enclosed in this single word "*the state of grace?*" To resemble the angels, to have God in ourselves; if we suffer, to suffer for Him; if we weep, to feel that He consoles us; if we are sick, to have Him beside our pillow; if we die, to go to heaven! In this union of man with God there are joys renewed without ceasing: it is a shoreless ocean; it is an enchanted space which no horizon closes in. The souls marked with this sign recognize one another with mutual love and admiration. My God, for myself and for all those whom I love I crave from Thee a single blessing, the state of grace.

Benediction of the Blessed Sacrament.

The Order of the Exposition and Benediction.

WHAT we call the *Benediction* is a devotion practised by the Church in order to give adoration, thanksgiving, reparation, and *benediction* to God for His infinite goodness and love, testified to us in the institution of the Blessed Sacrament; and to receive, at the same time, the *benediction*, or *blessing*, of Our Lord, there present.

When the Blessed Sacrament is taken out of the tabernacle, the choir sings the following hymn, the people remaining all the while on their knees, in prayer and adoration.

O SALUTARIS HOSTIA.

O SALUTARIS Hostia,
Quæ cœli pandis ostium:

O SAVING Victim, opening wide
The gate of heav'n to man below!

Bella premunt hostilia:
Da robur fer auxilium:

Our foes press on from every side;
Thine aid supply,
Thy strength bestow.

Uni trinoque Domino,
Sit sempiterna gloria:
Qui vitam sine termino,
Nobis donet in patria.
Amen.

To Thy great name be endless praise,
Immortal Godhead, one in three.
Oh, grant us endless length of days.
In our true native land with Thee.
Amen.

Sometimes, also, other anthems are here sung, or the Litany of the Blessed Virgin, during which time you can make use of that Litany, or some prayers to the Blessed Sacrament. Last of all is sung the following:

TANTUM ERGO SACRAMENTUM.

TANTUM ergo sacramentum,

DOWN in adoration falling,

Veneremur cernui;
Et antiquum documentum,
Novo cedat ritui;
Præstet fides supplementum,
Sensuum defectui.

Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

Genitori, Genitoque,
Laus et jubilatio,
Salus, honor, virtus quoque,
Sit et benedictio:
Procedenti ab utroque,
Compar sit laudatio. Amen.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty. Amen.

V. Panem de cœlo præstitisti eis.

V. Thou hast given them bread from heaven.

R. Omne delectamentum in se habentum.

R. Replenished with all sweetness and delight.

Prayer.

DEUS, qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti, tribue quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

O GOD, Who hast left us in this wonderful sacrament a perpetual memorial of Thy Passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood that we may ever feel within us the fruit of Thy Redemption: Who livest and reignest world without end. Amen.

After the priest has sung this prayer, the white veil is laid over his shoulders and he then mounts the steps of the altar. He takes in his hand the monstrance which contains the Blessed Sacrament, and gives the Benediction by making with it over the congregation the sign of the cross. At this

moment kneel more profoundly than before to receive this divine blessiug of your Saviour, and say :

O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment Thine.

Bless me, O Lord! ✝ in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

DEVOUT ACTS OF PRAISE.

Blessed be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and immaculate conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in His angels and in His saints.

Indulgence of three years, each time; S. P. Ap., Dec. 12, 1935.

TE DEUM LAUDAMUS.

Te Deum laudamus : * te Dominum confitemur.	We praise Thee, O God! we acknowledge Thee to be Our Lord.
Te æternum Patrem, * omnis terra veneratur.	All the earth worships Thee, the Father everlasting.
Tibi omnes Angeli : tibi cœli, et universæ potestates :	To Thee all the angels cry aloud ; the heavens, and all the heavenly powers :
Tibi cherubim et seraphim * incessabili voce proclamant :	To Thee the Cherubim and Seraphim continually do cry :
Sanctus, sanctus, sanctus, * Dominus Deus Sabaoth.	Holy, holy, holy, Lord God of Sabaoth.

Pleni sunt cœli et terra * majestatis gloriæ tuæ.

Heaven and earth are full of the majesty of Thy glory.

Te gloriosus * apostolorum chorus:

The glorious choir of the apostles praise Thee.

Te prophetarum * laudabilis numerus:

The admirable company of the prophets praise Thee.

Te martyrum candidatus * laudat exercitus;

The noble army of the martyrs praise Thee.

Te per orbem terrarum * sancta confitetur Ecclesia.

The holy Church throughout the world acknowledges Thee.

Patrem * immensæ majestatis;

The Father of infinite majesty.

Venerandum tuum verum * et unicum Filium.

Thy adorable, true, and only Son;

Sanctum quoque * Paraclitum Spiritum.

Also, the Holy Ghost, the Comforter.

Tu Rex gloriæ, * Christe.

Thou, O Christ, art the King of glory.

Tu Patris * sempiternus es Filius.

Thou art the everlasting Son of the Father.

Tu ad liberandum suscepturus hominem, * non horruisti Virginis uterum.

When Thou tookest upon Thee to deliver man, Thou didst not disdain the Virgin's womb.

Tu devicto mortis aculeo, * aperuisti credentibus regna cœlorum.

Having overcome the sting of death, Thou didst open the kingdom of heaven to all believers.

Tu ad dexteram Dei sedes * in gloria Patris.

Thou sittest at the right hand of God, in the glory of the Father.

Judex crederis * esse venturus.

We believe that Thou shalt come to be our Judge.

†Te ergo quæsumus, tuis famulis subveni, *

We therefore pray Thee to help Thy servants,

† During this petition it is usual to kneel.

quos pretioso sanguine redemisti.

whom Thou hast redeemed with Thy precious blood.

Æterna fac cum sanctis tuis * in gloria numerari.

Make them to be numbered with Thy saints in glory everlasting.

Salvum fac populum tuum, Domine, * et benedic hereditati tuæ.

Save Thy people, O Lord, and bless Thy inheritance.

Et rege eos, et extolle illos * usque in æternum.

Govern them, and raise them up forever.

Per singulos dies,* benedicimus te.

Every day we bless Thee.

Et laudamus nomen tuum in sæculum, * et in sæculum sæculi.

And we praise Thy name forever and ever.

Dignare, Domine, die isto * sine peccato nos custodire.

Vouchsafe, O Lord, this day, to keep us without sin.

Miserere nostri Domine,* miserere nostri.

Have mercy on us, O Lord, have mercy on us.

Fiat misericordia tua, Domini, super nos :* quemadmodum speravimus in te.

Let Thy mercy, O Lord, be upon us, as we have hoped in Thee;

In te, Domine speravi; * non confundar in æternum.

In Thee, O Lord, I have hoped; let me never be confounded.

On occasions of solemn thanksgiving the following prayers are added:

V. Benedictus es, Domine, Deus, Patrum nostrorum.

R. Et laudabilis, et gloriosus in sæcula.

V. Blessed art Thou, O Lord, the God of our fathers.

R. And worthy to be praised, and glorious forever.

V. Benedicamus Patrem et Filium, cum Sancto Spiritu.

R. Laudemus et superexaltemus cum in sæcula.

V. Benedictus es, Domine Deus,

Let us bless the Father and the Son, with the Holy Ghost.

R. Let us praise and magnify Him forever.

V. Blessed art Thou, O Lord, in

in firmamento, cœli.

R. Et laudabilis et gloriosus, et superexaltatus in sæcula.

V. Benedic, anima mea, Dominum.

R. Et noli oblivisci omnes retributiones ejus.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

the firmament of heaven.

R. And worthy to be praised, glorified, and exalted forever.

V. Bless the Lord, O my soul.

R. And forget not all His benefits.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Let us Pray.

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est

O God, Whose mercies are without number, and the treasure of

thesaurus : piisimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes : ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas.

Whose goodness is infinite; we render thanks to Thy most gracious majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency: that as Thou grantest the petitions of them that ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

A PIOUS ADMONITION.

WHENEVER we can be present at Benediction of the Most Holy Sacrament, we should never fail to assist at it. Jesus must be pleased with this devotion. As though it were too long for His burning love to remain hidden all day in the tabernacle, He permits His priests to take Him out at evening and place Him aloft on

His altar-throne, that He may look down upon us, love us with His Sacred Heart, and, loving us infinitely, bless us. O, how good is our gentle Jesus! How many tender inventions of love has He devised to show His love to us and win our love in return! When thus, in Benediction, He is raised on high before us amid starry lights and fragrant flowers and sweet-smelling incense, let us lift up our hearts to Him and ask Him very ardently to make us love Him. Let us tell Him all our wants, thank Him for all His love, ask Him that one day we may see His divine face in heaven, which is now veiled under the appearance of the little round white Host. Long ago, when on earth, having first embraced them, He blessed the little children who pressed around Him; so, too, He loves us, if we are innocent of heart, and will bless us at Benediction.

Ask the Blessed Virgin and St. Joseph to aid you in assisting worthily at Benediction.

PRAYERS AT BENEDICTION.

I.

O JESUS, Who art about to give Thy Benediction to me, and to all who are here present, I humbly beseech Thee that it may impart to each and all of us the special graces we need. Yet more than this I ask. Let Thy blessing go forth far and wide. Let it be felt in the souls of the afflicted who cannot come here to receive it at Thy feet. Let the weak and tempted feel its power wherever they may be. Let poor sinners feel its influence, arousing them to come to Thee. Grant to me, O Lord, and to all here present, a strong, personal love of Thee, a lively horror of sin, a higher esteem of grace, great zeal for Thy honor and glory, for the interest of Thy Sacred Heart, for the salvation of souls, for our sanctification and that of all those confided to our care, and grant that in our intercourse with others we may lead many souls to Thee. Amen.

II.

O DIVINE Redeemer of our souls, Who of Thy great goodness hast been pleased to leave us Thy precious body and blood in the Most Holy Sacrament of the Altar, we adore Thee with the most profound respect, and return Thee our most humble thanks for all the favors Thou hast bestowed upon us, especially for the institution of this Most Holy Sacrament. As Thou art the source of every blessing, we entreat Thee to pour down Thy benediction this day upon us, and upon all those for whom we offer our prayers. And that nothing may interrupt the course of Thy blessing, take from our hearts whatever is displeasing to Thee. Pardon our sins, O my God, which, for the love of Thee, we sincerely detest; purify our hearts, sanctify our souls, and bestow a blessing on us like that which Thou didst grant to Thy disciples at Thy ascension into heaven; grant us a blessing that may change us, consecrate us, and unite us perfectly to Thee, and fill us with Thy

spirit, and be to us in this life a foretaste of those blessings which Thou hast prepared for Thy elect in Thy heavenly kingdom. Amen.

PART III.

Special Devotions

FOR THE USE OF THE ASSOCIATES OF THE APOSTLESHIP OF PRAYER IN LEAGUE WITH THE SACRED HEART; THE EUCHARISTIC LEAGUE; THE CONFRATERNITY OF THE BLESSED SACRAMENT, AND THE TABERNACLE SOCIETY.

Relation between Devotion to the Sacred Heart and Devotion to the Passion of Our Lord.

OUR SAVIOUR'S love for men, of which His Sacred Heart is the symbol, was the real cause of His sufferings, and induced Him to sacrifice Himself for us on the cross. "Christ hath loved us," says St. Paul, "and hath delivered Himself for us" (Eph. v. 2).

The greatest evidence of love is to suffer and to die for those whom we love. When we contemplate the Passion of Our Lord and Saviour Jesus Christ, we cannot fail to recognize this love; and when we meditate on the ardent love of His Sacred Heart, we understand the mystery of His suffering and death.

Jesus welcomed sufferings and embraced the cross for love of us. And

the heart is the seat of love; hence, when Our Lord revealed His Divine Heart to Blessed Margaret Mary, He showed her therein the *flames of love* together with the *instruments of His Passion*, giving us thereby to understand that, as His love led Him to die for us on the cross, so the remembrance of His Passion and death is one of the great means by which we should honor His Sacred Heart. He invites us, moreover, to offer honor and reparation to His Divine Heart in the Blessed Sacrament, and thereby He evidently solicits us to glorify this Divine Heart by the celebration of His Passion, of which the Most Holy Sacrament is a constant commemoration.

The Holy Hour.

THE Holy Hour is a pious exercise of mental or vocal prayer, in union with the prayer of Our Lord in the Garden of Olives on Maundy Thursday night. It was taught as a practice to Blessed Margaret Mary Alacoque, by Our Lord Himself, Who appeared to her while she was adoring the Blessed Sacrament, and said:

"Every night, between Thursday and Friday, I will make you partaker of that sorrow unto death which it was My will to suffer in the Garden of Olives. . . . To join with Me in the humble prayer which I then offered to My Father, you shall rise between eleven o'clock and midnight; you shall prostrate yourself with Me for *one hour*, with your face to the ground, both to appease the anger of God by imploring mercy for sinners, and to sweeten in some way the bitterness I felt when My apostles abandoned Me, being unable to watch one hour with Me."

In 1829, Father Debrosse, S.J., founded a confraternity in the chapel of the Jesuits at Paray-le-Monial, for the purpose of spreading this devotion. In virtue of a rescript of Pius IX., issued in 1875, all the associates of the Apostleship of Prayer can gain the plenary indulgence for keeping the Holy Hour. The devotion may be practiced either in public or in private, if in public, then any hour may be named for any day in the week by the local directors; if in private, then the

time is restricted to an hour, between 2 P.M. of every Thursday and sunrise on Friday. There are no special prayers or practices obligatory during the Holy Hour, but it should be offered in memory of the sacred Passion, and in particular of the prayer and agony of Our Saviour in the Garden of Gethsemani.

No particular place is prescribed for keeping the Holy Hour; hence even sick persons can practice this beautiful devotion. To gain the Plenary Indulgence, the ordinary conditions of confession, communion, and prayer for the Pope's intention are obligatory. Independently of this, however, the pious exercise of the Holy Hour must be most meritorious and pleasing to Our Lord. We, thereby, make reparation to the Heart of Jesus for the ingratitude of men: participate in Our Saviour's agony; implore mercy for sinners, and appease the anger of God.

A Method for the Holy Hour.

No method is prescribed, no special prayers are of obligation. But it is most proper and most beneficial

to devote one part of the Holy Hour to mental prayer or meditation, and another part to vocal prayer, all in union with Our Lord's prayer in the Garden of Gethsemani.

The hour may be quite properly divided into four parts, giving the first and third quarter to meditation or spiritual reading, and the second and fourth or last quarter of the hour to vocal prayers; or the Holy Hour may be divided into two parts, giving the first half to meditation, and the second half to vocal prayer.

1. Begin the hour, always, by picturing to yourself our divine Saviour kneeling alone in the Garden of Gethsemani, and then, with deep recollection of mind, meditate for a few moments on these words of Jesus: "My soul is sorrowful even unto death" (Matt. xxvi. 38).

2. Recall the words of Jesus: "My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt" (Matt. xxvi. 39).

3. Read slowly, and with serious reflection, a chapter from some ap-

proved book, bearing on the Passion and the love of Jesus, or on resignation and abandonment to the will of God.

The following books are suggested as suitable for this purpose: Perinaldo's "Meditations on the Sufferings of Jesus Christ;" St. Paul of the Cross' "Flowers of the Passion;" Gallwey's "The Watches of the Passion;" * The Gospel narrative of the Passion; "Jesus, the All Beautiful," by the author of "The Voice of the Sacred Heart;" "Little Book of Meditations on the Passion of Our Lord," translated from the Italian by a Passionist Father; "The Lover of Souls;" "Calvary and the Altar," by the author of "Reflections and Prayers for Holy Communion;" Thomas à Kempis' "Following of Christ:" Book II., chapters vi. to xii.; Book III., all those chapters bearing on the love of Jesus, on the sufferings of Christ, or on resignation to the will of God, and pa-

* Pious souls of every class, by using Father Gallwey's most admirable work, will feel their hearts burning with love of Him Who suffered for love of us all.

tience in our own sufferings; Huguet's "Month of the Sacred Heart."

4. As to vocal prayers for the Holy Hour, there is an abundance and a variety of them in this book, e.g., the Office of the Sacred Heart; the Litanies; the Acts of Consecration and Reparation, and the Prayers in reference to the Passion of Our Lord. The Rosary in honor of the sorrowful mysteries may also be recited. The Eucharistic Stations of the Cross, as found in our "Manual of the Holy Eucharist" may also be recommended for private devotion in the Holy Hour, combining, as this pious exercise does, both mental and vocal prayer.

Meditation for the Holy Hour.

STUDY THE HEART OF JESUS IN HIS SORROWS.

The Agony in the Garden of Gethsemani.

"Dedit semetipsum pro nobis, ut nos redimeret."

"He gave Himself for us, that He might redeem us." (Titus ii. 14.)

To give or to sacrifice one's self, is the act of a loving heart, and the

sacrifice is proportionate to one's love. The most perfect devotion is that which extends even to the sacrifice of life, and the strongest love is that unto death; Jesus Christ Himself has said that there can be no greater, and this is the measure, or rather the infinite perfection, of the love of His Heart for us—He loved to the end. Not only did He give Himself to men in the mystery of the Eucharist, but on the very day of the Supper He began to suffer and die for us.

When we say, He began, it is certainly an unsuitable expression, for He suffered for us from the first moment of the Incarnation. The Apostle St. Paul and the prophets all bore witness that this was the most ardent wish of His Heart: Jesus, when He cometh into the world, saith, "O My Father, sacrifice and oblation Thou wouldst not; but a body Thou hast fitted to Me; holocausts for sin did not please Thee. Then said I, Behold, I come; in the head of the book it is written of Me that I should do Thy will, O God. I have desired it, and Thy law, in the midst of My

Heart. Then I said, Behold, I come" (Heb. x. 7, 9; Ps. xxxix. 8).

The agony of our divine Master in the Garden of Olives was the hour of the greatest bitterness and most cruel dolors for His Adorable Heart, and the true passion of His soul.

Jesus delivered Himself up to four distinct and terrible tortures: *weariness*, *fear*, *sorrow*, and *agony*.

1. *Weariness.*

First, let us consider this weariness. A God weary upon earth! What an expression is this! "And He began to be weary." Weariness is a vague trouble which seizes upon the soul, and takes possession of the heart; it is a grief which may become so profound in a soul needing succor, and in a heart meeting with no sympathy, that it easily passes into discouragement and even disgust of life. One cannot see either the time or the cause, of the end of this suffering, and the abyss of despair seems ready to open. This weariness is a weakness, a real infirmity; and the heart of man would never have

suffered such a trial but for original sin. Jesus Christ, made like unto us, wished to know all the miseries of our poor fallen nature; He permitted weariness to penetrate into His soul, and to envelop, as it were, His Heart. But if the Man-God could suffer thus, the God-Man was never utterly cast down. It was in the Garden of Gethsemani alone that He experienced this pain, for before His hour of agony we find no trace of such desolation.

You will meditate upon the causes and effects of this first dolor of the Heart of Jesus, which have all been revealed to us by His prophets and by God Himself, Who confided the secret to His apostles. The dejection, the absolute abandonment in which He found Himself at this time, when a series of terrible sufferings was about to commence for Him, was the cause of this cruel sorrow and this mortal weariness.

"My soul is sorrowful even unto death: stay you here, and watch with Me," He said to His disciples; "And going a little further, He fell upon His face, praying, and saying: My Father,

if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep, and He saith to Peter: "What! Could you not watch one hour with Me?" (Matt. xxvi. 38,40.)

Jesus had relied, it seems, upon the faithful sympathy of three disciples, whom He had brought with Him to the garden. He had told them to watch and pray. He went three times to seek for consolation from them, and to confide the sorrows of His Heart, but was unable to obtain a single word of sympathy. They understood not; their eyes, heavy with sleep, soon closed; and Jesus, desolate and more wearied, went away again to continue His prayer, and shed tears of blood. "I looked," He says by His prophet, "for one that would grieve together with Me, but there was none; and for one that would comfort Me, and I found none." (Ps. lxviii. 21.) "I looked about, and there was none to help" (Isa. lxiii. 5).

Utterly abandoned by all on the earth, He could have recourse only to

heaven, praying incessantly those words which, in His infinite sorrow, reveal to us the perfect submission of His will to the will of His heavenly Father: "Father, if Thou wilt, remove this chalice from Me; but yet not My will, but Thine be done" (Luke xxii. 42).

Contemplate your divine Master, His face prostrate on the earth, His sad, anxious expression; He looks on all sides, weeps, and cries; the blood flows from His sorely wounded Heart; His sacred garments are steeped in it; even to the ground flows this ruddy stream. But, behold, He prays. Remember this; and if some day weariness should seize upon your soul, and penetrate even to your heart, do not fail to imitate your Saviour and pray, and an angel shall descend from heaven to comfort you, or at least to strengthen you. Seek not for comfort elsewhere, complain not to others. The earth will not respond to you. your very friends will not understand your grief, nay, they will even seem insensible to it; pray, still pray, above all pray to the Heart of Jesus, which

knew all and every weariness, and He will have pity upon you; He will save you from the abyss of despair which threatens you, and is ready to swallow you up.

2. *Fear.*

THIS is yet more astonishing and mysterious, a God Who fears, Who is afraid. Fear is either a weakness or a cowardice. Far be from us the blasphemous thought which would dare attribute to cowardice the terror which seized on Jesus Christ; but He felt this weakness, and His fear was so great that He trembled as He prayed to God, asking Him to remove this bitter chalice.* Fear would seem to

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* Is it necessary to remind the reader of the sense of these sacred words of the Gospel, and explain these apparently contradictory sentiments—the desire to save us and the fear of death? The explanation is found in this word—*the Man-God*. He says His soul is sad and troubled. It is His humanity that is sad, that is in fear. The Godhead is in peace, and is always the strong God. There is nothing finer than the explanation given by St. Ambrose of this mystery: "It is not God Who is sad and Who is in fear; it is His soul.

be an impression on that part of the soul which is termed sensitive, and more particularly an effect of the imagination; but it affects the heart also; and in Our Lord's agony it was His Heart that especially suffered, as we may easily see, by meditating on His prayer to Heaven, and on those tears of blood.

It is an amazing thing that there are some souls so strong, some hearts so firm, even in the midst of the greatest trials, that one would suppose them proof against the feeling of fear. The sight of death cannot alarm these noble characters; and the poet has justly said that even on the ruins of the world the just man, strong in his clear conscience, would stand im-

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The Divinity is not subject to these weaknesses. It is not the divine wisdom, the divine being, but the human soul; for He took a soul like unto mine, a body like unto mine. When He said, 'Thy will, not Mine, be done,' He meant the *human* will by *His* will; but by the will of His Father He indicates that of the Divinity—of God. But the will of God the Son cannot be different from that of the Father; and as there is but one Divinity, there can only be in God one and the same will."

movable and firm. But here we see Our God trembling, and asking that His chalice may be removed from Him! Yes, to console His children and faithful friends, He wished to know and experience this infirmity, that He might strengthen them in their day of sorrow. He was afraid.

But what was the cause of His great fear? What could this all-powerful and eternal God fear, Who until then had laughed at the rage of His enemies, and passed through the midst of them, and none dared raise a hand nor endure His look? "But He, passing through the midst of them, went His way" (Luke iv. 30). Ah, it was because at that moment, and in that hour of darkness, Jesus not only saw, but endured all He was to suffer in His Passion; all appeared at the same time to His Heart, and weighed down His soul. The chalice was drained to the dregs by those lips, and He was steeped in the sorrows of death.

God gives us to drink only a few drops at a time of this chalice of bitterness in life, and when it seems

about to approach our lips we are afraid. There is no man able to drink in one day all that will be poured out to him in a year. The God of mercy has pity on us; there is sufficient sorrow for every day of this sad life. But, I repeat, Jesus saw all; He suffered everything in His Heart, and at the sight He was crushed under the weight of those sufferings which menaced Him. He trembled, and was in fear; in fear of accusations and false witnesses; in fear of imprisonment, scourgings, and thorns; in fear of the cross, and that lance which would pierce Him after His death; in fear of death itself and the tomb. At sight of all these torments, He is terrified, and falls trembling to the ground, which is moistened with His blood, that is to say with the tears of His Heart.

Consider Him in this state; hear the plaints He makes to His Father. See Him approach His apostles, seeking strength and help from them. Alas, they do not even answer Him! Disappointed in His hopes, abandoned by all the world, Jesus returns to the

shelter of the trees, again to repeat the same prayer of sorrow and submission: "My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt" (Matt. xxvi. 39).

We can understand from this prayer what was the extremity of His weariness and fear; and yet Jesus had so desired this day. Speaking on one occasion, when His Heart was longing to make sacrifices on account of the plenitude of its love, He said, "A baptism of blood awaits Me, and I earnestly desire to be baptized in it." Now the hour has arrived for this baptism, and He is in fear. He does not shrink, but He tremblingly prays to His Father to take pity upon Him, and remove this day from Him, if in accordance with His will. "Let this chalice pass from Me."

O Heart, Victim of love, grant us grace to understand thy sorrows, thy tender devotion! May we have recourse to prayer in our days of trial and fear, following thy example; for that alone can prevent us from sinking into the abyss of despair or apostasy. Let thy

weakness be our strength, and thy fears assure us of victory.

You will conclude this and the following exercise by a prayer to the agonizing Heart of Jesus. It was a beautiful and holy thought of that priest who in our time was inspired to invoke the Heart of Our Saviour in His agony, to invoke Him not only for ourselves, but for those who die each day. He founded a pious association, in which the aid of heaven is continually invoked for the souls about to enter into eternity.

"My sorrow is above sorrow; my heart mourneth within me" (Jer. viii. 18).

It is impossible to read this passage of desolation and tears without being touched by compassion. Jeremias seems not only to have seen from afar, but to have felt the profound sorrows of the Heart of Jesus in his own soul. He alone has given to the sorrowing Church those sacred songs which respond to the plaints and groans of her divine Spouse. "See," says she, "if there is any sorrow like unto my sorrow."

But let us not forget that suffering is the measure and proportion of His love for us; for it was out of love for us that the Divine Heart desired to suffer for us. "He loved me, and gave Himself for me." See if any love can be compared to His.

We will return to the Garden of Gethsemani; for there are yet two sufferings of His Heart to contemplate, the two greatest of the Passion —sorrow and agony.

3. Sorrow.

THIS was a mortal sorrow, a grief sufficient to have caused the death of Our Lord. The God of truth has revealed this to us, and when we think of that sweat of blood it is not difficult to believe it. His death would not then have been at Calvary; He would not have died upon the cross, but beneath those solitary trees and on that night, unless a divine miracle had retained His soul in His adorable body. "My soul is sorrowful even unto death" (Matt. xxvi. 38; Mark xiv. 34). It is the God of truth

Who tells us here that He would have died of such sorrow.

But of what nature was this bitter sorrow, and what the cause of grief so profound as to tear and break the Heart of Jesus? He alone could tell us the secret of His sorrow. That which so weighed on Him, and caused Him nearly to die of grief, was sin, all those sins of men for love of whom He desired to immolate and sacrifice Himself. This meek Lamb bore all the sins of the world, and we see Him, as it were, immolated and covered with blood. "He was bruised," says the Prophet, "under the weight of this grief, for the sins of His people, and to save them from death."

It was sorrow that made Him weep tears of blood; and this blood also teaches us what must have been the violence of the sorrow caused by the crushing weight of our iniquities upon His Divine Heart.

Let us try to explain this thought by the sublime and poetical words of St. Augustine: "Tears," he says, "are the heart's blood. When a heart is crushed by some great sor-

row, overwhelmed with grief, its blood must flow; in flowing from the channel of the eyes it changes its name and color, this blood of the heart then becomes tears, and it is the heart that weeps; a tear is a drop of blood."

So much for ordinary sorrows and tears; but where a heart is not only crushed and overwhelmed by sorrow, but suddenly pierced and torn by a keen and penetrating grief; if, in a word, it is bruised, broken, and all but torn to pieces by the pressure of an incomparably heavier grief, you can understand that this heart's blood could no longer flow in a natural manner and follow the usual course, but would find outlets through all these wounds at once. Thus it is that the saints explain this mystery to us of the abundant sweat of blood which covered the adorable body of Jesus, and even fell to the earth, so much was He crushed and bruised for our sins. "And His sweat became as drops of blood, trickling down upon the ground" (Luke xxii. 44).

You have never yet seen tears of blood. You may see them now,

flowing before your eyes; they flow from the Heart of Jesus, and for love of you. He gives you at this moment all He has to give, His blood and tears; but because this God loves you with an infinite love, He wishes to give even more, and so, as some drops of blood remained in His Heart after His death, the cruel lance opened it, and from this last wound you will see the last tears of blood.

Meanwhile, what did Jesus do during this mortal sadness, and while bathed in this sweat of blood? What did His Heart say to His Father? He continued His prayer, ceasing not to repeat this cry of distress and anguish. "If possible, let this chalice pass from Me, O My Father; but Thy will, not Mine be done!" Then He seeks His apostles, whom He finds overcome, and who have naught to say to Him. He looks and seeks in vain; there were none to console Him; again He groans and prays and weeps. See if there is any sorrow comparable to this sorrow, if ever there was any love like unto this love.

Do not forget when in sorrow that

your soul can only avoid death by prayer. "Is any of you sad, let him pray" (James v. 13). It is only prayer that can prevent you from falling into abysses of discouragement, dejection, and despair. Prayer will always strengthen you; will often console you. Address yourself to this Divine Heart, that has suffered so much. He will have compassion on you; He will teach you to suffer with love; and sufferings are made much less bitter by love.

4. *The Agony.*

THIS last suffering of the Heart of Jesus in the Garden of Gethsemani is, without doubt, the most severe of all, and the most difficult of explanation. The word *agony* means struggle or combat. It is the supreme wrestling of life with death; the moment when this cruel death is about to triumph, when it separates and divides; it is the dolorous passage of light to darkness, of life to death.

But for Jesus it was also the sight and consciousness of the frightful in-

utility of His sufferings with regard to so many of those souls whom He wished to save. He was about to die; already His blood was flowing, and He saw many souls that would be lost and reject the grace of salvation; then it was He said to His Father with tears, "What profit is there in My blood?" (Ps. xxix. 10). If I cannot save them why must I die, and shed all My blood? O My Father, remove this chalice from Me!" With His face prostrate on the earth, He looked into the depths of the abyss, and there He saw all those unfaithful souls who would plunge themselves into the depths; on that very day He saw Judas descend, one of His own disciples, whom He would gladly restore to life and love.

To understand this dolorous agony, we must know how much Jesus loves souls, and desires their salvation; how much He has already suffered, and still suffers, to save them. This good Master said to the Blessed Margaret Mary that His love for her was such that He was ready to endure anew all the torments of His Passion, and that

for her alone He would have instituted the Adorable Sacrament of the Eucharist. This revelation of His Heart seems to comprise the profound secret of the supreme dolors of His agony. To love men infinitely, to suffer and die for these souls, and yet to see them perish eternally! "My sorrow is above sorrow;" this was the most terrible of all sufferings for this Divine Heart. "My Heart is sad within Me." You will learn in this exercise and in this mystery, not only to compassionate the sufferings of the Heart of Jesus and to console Him, but also learn from His example to suffer; for there are pains for all men to suffer, similar to those which God was willing to undergo for love of us. Is it not true, first of all, that an inexorable grief attaches itself to the life of nearly every man, as Bossuet has said? Have you not experienced this yourself? Is it not also true that there are vague fears and sudden terrors which may seize upon the soul? And have you not felt this fear more than once in your life? Above all, is it not true that there are many sad

and melancholy hearts, hearts torn and broken, souls that are misunderstood and unappreciated, for none respond to their sighs?

Ah, dear reader, you know it well; there have been such days of anguish and tears in your life, and there will be more of these days.

When your heart bleeds, then, remember, at least, to pray as Jesus did, and fear not to say, as He Himself said to His Father: "O my God, remove this chalice; it is too much, I can bear no more!" But also add, as He did: "Nevertheless, O my Father, as Thou wilt; Thy will be done, not mine!" And by virtue of this divine prayer your heart will be consoled, or, at least, it will always be strengthened, as Jesus was, to Whom an angel descended; and this angel, instead of removing the chalice, presented it to His lips. At the moment, too, that Judas came near to betray Him, and His enemies to take Him Jesus said, "Behold them; let us go." He who was in such fear, fortified by prayer and the vision of the angel, leads the way, and goes

with His murderers to His death. "Arise; let us go hence."

The friends of the Heart of Jesus will love often to renew the consideration of this mystery, and the sufferings of His love. Their good Master will not fail to show that He is sensible of remembrance and pious endeavors to share in His sorrows. He asked this of His faithful spouse, the Blessed Margaret Mary, and she united herself by fervent prayer, every Thursday night, to her celestial Spouse, during the three hours of His agony, called the Holy Hours, and particularly from eleven o'clock to midnight of Friday. She loved to suffer during those precious hours, in which Jesus loaded her with His choicest favors.*

Litany of the Passion.

(*For private devotion.*)

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

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* Taken from Lefevbre's "Month of the Sacred Heart."

Christ, hear us! Christ, graciously hear us.
God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Jesus, the Eternal Wisdom,
Jesus, sold for thirty pieces of silver,
Jesus, prostrate on the ground in prayer,
Jesus, strengthened by an angel,
Jesus, in Thine agony bathed in a bloody sweat,
Jesus, betrayed by Judas with a kiss,
Jesus, bound by the soldiers,
Jesus, forsaken by Thy disciples,
Jesus, brought before Annas and Caiphas,
Jesus, struck in the face by a servant,
Jesus, accused by false witnesses,
Jesus, declared guilty of death,
Jesus, spit upon,
Jesus, blindfolded,
Jesus, smitten on the cheek,
Jesus, thrice denied by Peter,

Have mercy on us.

Jesus, delivered up to Pilate,
Jesus, despised and mocked by Herod,
Jesus, clothed in a white garment,
Jesus, rejected for Barabbas,
Jesus, torn with scourges,
Jesus, bruised for our sins,
Jesus, esteemed a leper,
Jesus, covered with a purple robe,
Jesus, crowned with thorns,
Jesus, struck with a reed upon the head,
Jesus, demanded for crucifixion by the Jews,
Jesus, condemned to an ignominious death,
Jesus, given up to the will of Thine enemies,
Jesus, loaded with the heavy weight of the cross,
Jesus, led like a sheep to the slaughter,
Jesus, stripped of Thy garments,
Jesus, fastened with nails to the cross,
Jesus, reviled by the malefactor,
Jesus, promising paradise to the penitent thief,

Have mercy on us.

Jesus, commending St. John to Thy Mother as her son,
Jesus, declaring Thyself forsaken by Thy Father,
Jesus, in Thy thirst given gall and vinegar to drink,
Jesus, testifying that all things written concerning Thee were accomplished,
Jesus, commending Thy spirit into the hands of Thy Father,
Jesus, obedient even to the death of the cross,
Jesus, pierced with a lance,
Jesus, made a propitiation for us,
Jesus, taken down from the cross,
Jesus, laid in the sepulchre,
Jesus, rising gloriously from the dead,
Jesus, ascending into heaven,
Jesus, our Advocate with the Father,
Jesus, sending down on Thy disciples the Holy Ghost, the Paraclete,
Jesus, exalting Thy Mother above the choirs of angels,
Jesus, Who shalt come to judge the living and the dead,

Have mercy on us.

Be merciful.
Spare us, O Lord.
Be merciful.
Graciously hear us, O Lord.

From all evil,
From all sin,
From anger, hatred, and every evil will,
From war, famine, and pestilence,
From all dangers of mind and body,
From everlasting death,
Through Thy most pure conception,
Through Thy miraculous nativity,
Through Thy humble circumcision,
Through Thy baptism and holy fasting,
Through Thy labors and watchings,
Through Thy cruel scourging and crowning,
Through Thy thirst, and tears, and nakedness,
Through Thy precious death and cross,

Lord Jesus, deliver us.

Through Thy glorious resurrection and ascension,
Through Thy sending forth the Holy Ghost, the Paraclete,
In the day of judgment,
We sinners
Beseech Thee, hear us.

Lord Jesus, deliver us.

That Thou wouldst spare us,
That Thou wouldst pardon us,
That Thou wouldst vouchsafe to bring us to true penance,
That Thou wouldst vouchsafe mercifully to pour into our hearts the grace of the Holy Spirit,
That Thou wouldst vouchsafe to defend and propagate Thy holy Church,
That Thou wouldst vouchsafe to preserve and increase all societies assembled in Thy holy name,
That Thou wouldst vouchsafe to bestow upon us true peace,
That Thou wouldst vouchsafe to give us perseverance in grace and in Thy holy service,
That Thou wouldst vouchsafe to deliver us from unclean

We beseech Thee, hear us.

thoughts, the temptations of the devil, and everlasting damnation,
That Thou wouldst vouchsafe to unite us to the company of Thy saints,
That Thou wouldst vouchsafe graciously to hear us,
We beseech Thee, hear us.
Lamb of God, Who takest away the sins of the world, *spare us, O Lord.*
Lamb of God, Who takest away the sins of the world, *hear us, O Lord.*
Lamb of God, Who takest away the sins of the world, *have mercy on us.*
Christ, hear us; Christ, graciously hear us.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy holy cross Thou hast redeemed the world.

Let us Pray.

ALMIGHTY and everlasting God, Who hast appointed Thine only-begotten Son the Saviour of the world, and hast willed to be appeased with His blood; grant us, we beseech Thee, so to venerate this price of our salvation, and by its might so to be

defended upon earth from the evils of this present life, that in heaven we may rejoice in its everlasting fruit. Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

PRAYERS FOR THOSE WHO ARE IN THEIR AGONY.

O MOST merciful Jesus, lover of souls, I pray Thee by the agony of Thy Most Sacred Heart, and by the sorrows of Thy Immaculate Mother, wash in Thy blood the sinners of the whole world who are now in their agony, and are to die this day. Amen.

V. Heart of Jesus, once in agony, pity the dying.

An indulgence of three hundred days every time the above prayer is said with contrite heart and devotion. S. P. Ap., May 15, 1933.

"AGONIZING HEART OF JESUS, HAVE THOU MERCY ON THE DYING."

MANY souls are now departing from their prison house of clay,
In Thy precious blood, O Jesus, wash their sinful stains away;

Youth and age alike are drifting to the vast
eternal shore,
Glazing eyes to Thee are turning, parching
lips Thine aid implore:
While around them evil spirits their unholy
trade are plying—
Agonizing Heart of Jesus, have thou mercy
on the dying.

One lies here, the icy death-drops glistening
on his pallid brow,
Soon that young life must be yielded, where
can he seek comfort now?
See! the trembling hands are clasping Thy
loved image to his breast,
Through these wounds he begs for mercy,
in that Heart he finds his rest;
As he cries to Thee for pardon, on Thy
boundless love relying,
Agonizing Heart of Jesus, have thou mercy
on the dying.

Some, like him, await the moment that shall
place them with the dead,
Strengthened by the last anointing, nourished
with the living Bread;
But, alas, how many others for whose weal
no prayer ascends,
Save the pleading of their angels, still their
best and truest friends;
Hearken to the voiceless whisper of each
guardian spirit sighing,
Agonizing Heart of Jesus, have thou mercy
on the dying.

Thousands, for whom Thou hast suffered,
struggle in the pangs of death

Grant them pardon, grace and mercy, ere
they draw their parting breath ;
They, O Lord, were purchased dearly; for
Thy very life they cost.
And, since Thou for all didst give it, why
should even one be lost?
Oh, forgive their past offences, hear the
voice of anguish crying,
Agonizing Heart of Jesus, have thou mercy
on the dying.

There are sinners on their death-beds, who
for years have slighted grace,
Letting earth's deceitful pleasures in their
hearts usurp Thy place ;
Do not now, O Lord, forsake them, unde-
serving though they be ;
Grant them true, sincere contrition, make
them turn once more to Thee.
Souls whom Thou hast died to ransom, in the
straits of death are lying,
Agonizing Heart of Jésus, have thou mercy
on the dying.

Through Thy Mother's bitter sorrows, Lord,
most merciful, we pray,
Purify each soul departing, in Thy precious
blood this day;
Send St. Michael to assist them in that last
decisive strife,
And when death shall close the combat, grant
to them eternal life.
Happy souls now safe in heaven, join with
us on earth in crying :
Agonizing Heart of Jesus, have thou mercy
on the dying.

PRAYERS IN HONOR OF THE PASSION OF OUR LORD.

O my Lord Jesus Christ! Who, to redeem the world, didst vouchsafe to be born amongst men, to be circumcised, to be rejected, and persecuted by the Jews, to be betrayed by the traitor, Judas, with a kiss, and as a lamb, gentle and innocent, to be bound with cords, and dragged in scorn before the tribunals of Annas, Caiphas, Pilate, and Herod; Who didst suffer Thyself to be accused by false witnesses, to be torn by the scourge and overwhelmed with opprobrium; to be spit upon, to be crowned with thorns, buffeted, struck with a reed, blindfolded, stripped of Thy garments; to be nailed to the cross and raised on it between two thieves; to be given gall and vinegar to drink, and to be pierced with a lance; do Thou, O Lord, by these Thy most sacred pains, which I, all unworthy, call to mind, and by Thy holy cross and death, save me from

the pains of hell, and vouchsafe to bring me whither Thou didst bring the good thief who was crucified with Thee. Who, with the Father and the Holy Ghost, livest and reignest, God, forever and ever. Amen.

Our Father, Hail Mary, Glory be to the Father, etc., five times.

The Sovereign Pontiff, Pius XI., granted to all the faithful who with at least contrite heart and devotion shall say this prayer and the Our Father, the Hail Mary, and the Glory be to the Father, each five times, an indulgence of three years, each time; S. P. Ap., Oct. 6, 1933.

OFFERINGS OF THE BLOOD OF JESUS CHRIST.

I. ETERNAL Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for my dear Mother, the holy Church, that she may enlarge her borders and be mag-

nified in all the nations of the earth; for the safety and well-being of her visible head, the Sovereign Roman Pontiff; for the cardinals, bishops and pastors of souls, and for all the ministers of Thy sanctuary.

Then say the "Glory be to the Father," and the ejaculation, "Blessing and thanksgiving be to Jesus, Who with His blood hath saved us!"

II. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for peace and union among all Catholic kings and princes, for the humiliation of the enemies of our holy faith, and for the welfare of all Christian people.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

III. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the repentance of unbelievers, for the uprooting of heresy, and for the conversion of sinners.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

IV. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my kindred, friends, and enemies; for the poor, the sick, and wretched, and for all for whom Thou, my God, knowest that I ought to pray, or wouldst have me pray.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

V. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all who, this day, are passing to the other life; that Thou wouldst save them from the pains of hell, and admit them quickly to the possession of Thy glory.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

VI. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all those who love this great treasure, for those who join with me in adoring it and honoring it, and who strive to spread devotion to it.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

VII. Eternal Father! I offer Thee the merit of the precious blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal, in aid of the holy souls in purgatory, and chiefly for those who most loved this blood, the price of our Redemption, and who were most devout to the sorrows and pains of most holy Mary, our dear Mother.

"Glory be to the Father," and, "Blessing and thanksgiving," etc.

Glory be to the blood of Jesus, now and forever, and throughout all ages. Amen.

The Sovereign Pontiff, Pius VII., granted to all the faithful, every time that they shall make these offerings, and say the "Glory be to the Father" seven times, with the intention of making thereby compensation for all the outrages which are done to the precious blood of Jesus, which is the price and ransom of our souls, an indulgence since increased to three years, each time; S. P. Ap., May 12, 1931.

Ejaculation.

ETERNAL Father! I offer Thee the precious blood of Jesus, in sat-

isfaction for my sins, in supplication for the holy souls in purgatory and for the wants of holy Church.

The Sovereign Pontiff, Pius VII., granted an indulgence since increased to five hundred days to all the faithful, every time they shall say this ejaculation; S. P. Ap., Mar. 10, 1933.

Excerpt from the Encyclical Letter of Our Most Holy Father, Leo XIII., by Divine Providence Pope.

ON THE CONSECRATION OF MANKIND TO THE SACRED HEART OF JESUS.

MORE than once we have endeavored, after the example of our predecessors Innocent XII., Benedict XIII., Clement XIII., Pius VI., Pius VII., and Pius IX., devoutly to foster and bring out into fuller light that most excellent form of devotion which has for its object the veneration of the Sacred Heart of Jesus; this we did especially by the decree given on June 28, 1889, by which we raised the feast under that name to the dignity of the

first class. But now we have in mind a more signal form of devotion, which shall be in a manner the crowning perfection of all the honors that people have been accustomed to pay to the Sacred Heart, and which we confidently trust will be most pleasing to Jesus Christ, Our Redeemer. This is not the first time, however, that the design of which we speak has been mooted. Twenty-five years ago, on the approach of the solemnities of the second centenary of the Blessed Margaret Mary Alacoque's reception of the divine command to propagate the worship of the Sacred Heart, many letters from all parts, not merely from private persons but from Bishops also were sent to Pius IX., begging that he would consent to consecrate the whole human race to the Most Sacred Heart of Jesus. It was thought best at the time to postpone the matter in order that a well-considered decision might be arrived at. Meanwhile permission was granted to individual cities which desired it, thus to consecrate themselves, and a form of consecration was drawn up. Now, for certain

new and additional reasons, we consider that the plan is ripe for fulfilment. . . .

"Jesus Christ, Our God and Our Redeemer, is rich in the fullest and perfect possession of all things; we, on the other hand, are so poor and needy that we have nothing of our own to offer Him as a gift. But yet, in His infinite goodness and love, He in no way objects to our giving and consecrating to Him what is already His, as if it were really our own; nay, far from refusing such an offering, He positively desires it and asks for it: 'My son, give Me thy heart.' We are, therefore, able to be pleasing to Him by the good will and the affection of our soul. For by consecrating ourselves to Him we not only declare our open and free acknowledgment and acceptance of His authority over us, but we also testify that if what we offer as a gift were really our own, we would still offer it with our whole heart. We also beg of Him that He would vouchsafe to receive it from us, though clearly His own. Such is the efficacy of the act

of which we speak, such is the meaning underlying our words.

"And since there is in the Sacred Heart a symbol and a sensible image of the infinite love of Jesus Christ which moves us to love one another, therefore is it fit and proper that we should consecrate ourselves to His Most Sacred Heart—an act which is nothing else than an offering and a binding of one's self to Jesus Christ, seeing that whatever honor, veneration and love is given to this Divine Heart is really and truly given to Christ Himself.

"For these reasons we urge and exhort all who know and love this Divine Heart willingly to undertake this act of piety; and it is our earnest desire that all should make it on the same day, that so the aspirations of so many thousands who are performing this act of consecration may be borne to the temple of heaven on the same day. But shall we allow to slip from our remembrance those innumerable others upon whom the light of Christian truth has not yet fallen? We hold the place of Him Who came

to save that which was lost, and Who shed His blood for the salvation of the whole human race. And so we greatly desire to bring to the true life those who sit in the shadow of death. As we have already sent messengers of Christ over the earth to instruct them, so now, in pity for their lot with all our soul we commend them, and as far as in us lies we consecrate them, to the Sacred Heart of Jesus. In this way this act of devotion, which we recommend, will be a blessing to all. For having performed it, those in whose hearts are the knowledge and love of Jesus Christ will feel that faith and love increased. Those who, knowing Christ, yet neglect His law and its precepts, may still gain from His Sacred Heart the flame of charity. And lastly, for those still more unfortunate, who are struggling in the darkness of superstition, we shall all with one mind implore the assistance of heaven that Jesus Christ, to Whose power they are subject, may also one day render them submissive to its exercise; and that not only in the life to come when He will fulfil His will

upon all men, by saving some and punishing others (St. Thomas, *ibid.*) but also in this mortal life by giving them faith and holiness. May they by these virtues strive to honor God as they ought, and to win everlasting happiness in heaven.

"For these reasons, we ordain that on the ninth, tenth, and eleventh of the coming month of June, in the principal church of every town and village, certain appointed prayers be said, and on each of these days there be added to the other prayers the Litany of the Sacred Heart approved by our authority. On the last day, the form of consecration shall be recited, which, venerable brethren, we send to you with these letters.

"Given in Rome at St. Peter's, on the 25th day of May, 1899, the twenty-second year of our Pontificate.

"LEO XIII."

Form of Consecration.

Issued with the Encyclical Letter of His Holiness Leo XIII., dated May 25, 1899, on the consecration of mankind to the Sacred Heart of Jesus.

MOST sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar. We are Thine and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself to-day to Thy Most Sacred Heart. Many indeed have never known Thee; many, too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee: grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and

unity of faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of all those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church, assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the Divine Heart that wrought our salvation; to it be glory and honor forever. Amen.

Litany of the Sacred Heart

By Decree of the Sacred Congregation of Rites, dated April 2, 1899, the Litanies of the Sacred Heart of Jesus are approved for the entire world, and the Holy Father has attached an indulgence of seven years, each time, for their recitation in public or in private; S. P. Ap., Mar. 10, 1933.

LORD, have mercy on us. *Christ, have mercy on us.*
Lord, have mercy on us.
Christ, hear us. *Christ, graciously hear us.*

God, the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus, Son of the Eternal Father,
Heart of Jesus, formed by the Holy Ghost in the womb of the Virgin Mother,
Heart of Jesus, substantially united to the Word of God,
Heart of Jesus, of infinite majesty,
Heart of Jesus, sacred temple of God,
Heart of Jesus, tabernacle of the Most High,
Heart of Jesus, house of God and gate of heaven,
Heart of Jesus, burning furnace of charity,
Heart of Jesus, abode of justice and love.
Heart of Jesus, full of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,

Have mercy on us.

Heart of Jesus, king and centre of all hearts,
Heart of Jesus, in whom are all the treasures of wisdom and knowledge,
Heart of Jesus, in whom dwells the fulness of divinity,
Heart of Jesus, in whom the Father was well pleased,
Heart of Jesus, of whose fulness we have all received,
Heart of Jesus, desire of the everlasting hills,
Heart of Jesus, patient and most merciful,
Heart of Jesus, enriching all who invoke thee,
Heart of Jesus, fountain of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with opprobrium,
Heart of Jesus, bruised for our offences,
Heart of Jesus, obedient unto death,
Heart of Jesus, pierced with a lance,

Have mercy on us.

Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, victim for sin,
Heart of Jesus, salvation of those who trust in thee,
Heart of Jesus, hope of those who die in thee,
Heart of Jesus, delight of all the saints,
Have mercy on us.

Lamb of God, Who takest away the sins of the world, *spare us, O Lord.*
Lamb of God, Who takest away the sins of the world, *graciously hear us, O Lord.*
Lamb of God, Who takest away the sins of the world, *have mercy on us.*
V. Jesus, meek and humble of Heart,
R. Make our hearts like unto Thine.

Let us Pray.

O ALMIGHTY and eternal God, look upon the Heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in the name of sinners and for those who

seek Thy mercy; be Thou appeased, and grant us pardon in the name of the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

LITANIES OF THE SACRED HEART.*

As early as 1662 there were eight Litanies of the Sacred Heart, composed by the Rev. Gaspar Druzbicke, a Polish Jesuit, and one compiled in 1668 by the Ven. Father Eudes, founder of the Congregation of Jesus and Mary. The litany recently approved by the Congregation of Rites is taken mainly from what is known as the Marseilles litany, written by Sister Anne Madeleine Remusat, a member of the first Visitation convent established in Marseilles. It was published in 1718; its use is said to have brought about the cessation of the plague in that city in 1720.

The invocations of this litany, twenty-seven in number, were taken

* From "Catholic Columbian," 1902.

from two litanies which Blessed Margaret Mary had sent to Father Croiset. The latter published them in 1689. One of these was composed by Sister Madeleine Joly, a Visitation nun of Dijon, and a fervent disciple of Blessed Margaret; the other, which had been characterized by Blessed Margaret as "very beautiful," first appeared in a pamphlet issued by the superioress of the Visitation Convent at Moulins. To the twenty-seven invocations of the Marseilles litany, the Sacred Congregation of Rites added six others, taken from the litanies recited in the time of Blessed Margaret Mary.

Father Ramiere's Great Act of Consecration and Reparation.

THE official Prayer-book, "League Devotions," of the Apostleship of Prayer tells us that this Great Act, as it is called, ought to be cherished by the Associates of the League of the Sacred Heart for very important reasons, *namely*, "*It was approved by decree of the Sacred Congregation of Rites, April 22, 1875, and proposed to all the faithful by the Sovereign Pontiff, Pius IX., for the universal consecration of June 16, 1875.* It was drawn up by Father Ramière, and owing to his efforts, our Holy Father, Pius

IX.. of happy memory, decreed the universal consecration of the Church to the Sacred Heart of Jesus, in 1875."

TO BE MADE IN PRESENCE OF THE BLESSED SACRAMENT.

O Jesus, my Redeemer and my God, notwithstanding the great love Thou bearest to men, for whose Redemption Thou didst shed all Thy precious blood, Thou art yet so little loved by them in return; nay, so much offended and outraged, especially by blasphemies and by profanation of holydays. Oh! that I could make some reparation to Thy Divine Heart; that I could make amends for the great ingratitude and unmindfulness which Thou dost meet with from the greater part of men! Would that I could prove to Thee how much I desire to love and honor this adorable and most loving Heart in the sight of all mankind, and more and more to increase Thy glory! Would that I could obtain the conversion of sinners; and that I could arouse from their indifference so many others who although they belong to Thy Church,

have not the interests of Thy glory at heart, nor of the Church that is Thy spouse! Would that I could obtain also for those Catholics who still prove themselves to be such by many outward works of charity, but who, through obstinacy in their own opinions, refuse to submit to decisions of the Holy See, or cherish sentiments at variance with its teachings, to see their errors, and become persuaded that he who heareth not the Church in all things heareth not God Who is with her!

To obtain these holy desires; to obtain moreover the triumph and lasting peace of this Thy immaculate spouse, the welfare and prosperity of Thy Vicar upon earth, and the fulfilment of his holy intentions; that the whole clergy may become more and more sanctified and acceptable to Thee; for the many other intentions which Thou hast, O my Jesus, in conformity with Thy divine will, and which may help in any way for the conversion of sinners and for the sanctification of the just, so that we may all one day obtain the eternal salvation of our souls;

and lastly because I know that it will be pleasing to Thy most sweet Heart, O my Jesus,—prostrate at Thy feet, in the presence of most holy Mary and of all the heavenly court, I solemnly acknowledge that by every title of justice and gratitude I belong wholly and solely to Thee, my Redeemer Jesus Christ, the only source of every good that I have in soul and body: and, joining in the intention of the Sovereign Pontiff, I consecrate myself and all that I have to this Most Sacred Heart, which alone I intend to love and to serve with all my soul, with all my heart, and with all my strength, making Thy will to be mine, and uniting to Thy desires all the desires that I have.

And, as a public sign of this my consecration, I declare before Thee, O my God, that I wish in future, in honor of the same Sacred Heart, to keep holy, according to the regulations of the Church, all Sundays and holydays of obligation, and that I will cause them to be observed by all persons over whom I have authority and influence.

And now, confiding to Thy most amiable Heart all these holy desires and resolutions, with which I have been inspired by Thy grace, I trust thereby to be enabled to afford Thee some compensation for the many indignities of the ungrateful children of men, and to obtain for my own soul, as well as for the souls of those who are near to me, happiness both here on earth and in eternity. Amen.*

The Scapular of the Sacred Heart.

"In the year 1720, a terrible pestilence was raging in Marseilles, to which thousands of persons daily fell the victims. At the earnest entreaties of a Religious of the Visitation of that city, Anne Magdalen de Remusat, who was living in the odor of sanctity and was a fervent disciple of the Sacred Heart, the Bishop of Marseilles, in order to avert the

* Compare the Great Act of Consecration recommended by Pope Leo XIII., for the consecration of mankind.

scourge, solemnly consecrated the city and diocese to the Sacred Heart of Jesus Christ, and so marvellous and prompt were the effects of this consecration, that all men held them to be miraculous. From that time forth, Sister Magdalen advised all to wear upon their breast, as a preservative against infection, the image of the Sacred Heart of Jesus, in the form of a Scapular with the inscription: "Cease; the Heart of Jesus is with me."

This pious practice, which spread greatly in France by means of the Religious of the Visitation, was of marvellous efficacy in all subsequent cases of contagion, and its efficacy was visible not only in France but also in certain parts of Lombardy, of Central Italy and of Ireland, where, on the breaking out of the cholera (1866), the devotion of the Scapular was greatly extended.

In the summer of 1866, the cholera was making frightful ravages among the poor in Wexford, and deaths were so frequent that the most courageous were terrified. A person who had

just returned from Belgium, where the cholera had also been very prevalent, recommended the wearing of the Scapular of the Sacred Heart of Jesus, saying at the same time, how this frightful epidemic had immediately ceased in that country when these Scapulars were distributed and worn. The advice was followed, and with the same miraculous results; for thanks to the goodness of God, from that time scarcely a death occurred. The poor were inspired with renewed confidence in the beautiful and efficacious devotion to the Sacred Heart of Jesus, and no idea can be formed of the good which was the result in a very short time.

This Scapular is not only a preservative against sickness to those who wear it with devotion, but it also obtains for them help in other temporal and spiritual necessities. During the war between France and Germany (1870), almighty God protected in a special manner those houses on the doors of which this representation of the Sacred Heart was to be found.

In order to increase the devotion

and confidence of the faithful towards the Sacred Heart of Jesus, Pope Pius IX. granted an indulgence of one hundred days, which may be gained once a day by those who wear round their neck in the form of a Scapular a small representation of the Heart of Jesus.

This Scapular of the Sacred Heart, for the use of the Associates of the Apostleship, may be of any material, but must have the inscription "Thy Kingdom Come," which is the motto of the League. Other inscriptions may be added. The official badge has the same indulgences, besides others for wearing it externally before the Blessed Sacrament.

It is not necessary that the above-named Scapular should receive any special form of blessing; should however anybody desire this, any priest has the power of giving it by making use of the "Forma benedictionis imaginum vel cujuslibet indumenti honesti."*

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* From Father Kreb's: "The Sacred Hearts of Jesus and Mary."

Novenas.

By a novena is meant a devotion of nine days in honor of some mystery of our Redemption, to obtain a particular request; or in honor of the Blessed Virgin, or any of the saints; to beg their intercession in seeking a favor from God. It may be made of any prayer according to each person's devotion, and is certainly a holy practice, which has often been found successful in obtaining favors from the Lord. Those who perform it with the conditions necessary for prayer, in particular, with a lively hope of having their request granted, and perfect resignation should it be refused, may be assured that Christ, Who has said, "Ask and you shall receive," will grant them some grace or blessing as the fruit of their prayer, though in His infinite wisdom and mercy, He may withhold the particular favor which they implore. "If," says St. Augustine, "He seems deaf to their cries, it is only to grant their

main desire, by doing what is more expedient for them.'' God alone knows what is good for us; how often is the refusal of our requests a far greater favor than would be their concession!

In the lives of the saints we read how pleasing to God this form of devotion is, and how efficacious in obtaining both spiritual graces and temporal blessings from heaven. The first novena was celebrated in Jerusalem's "upper-room" at the very birth of Christianity, when the holy apostles, and the Blessed Virgin Mary persevered for nine days in prayer, to prepare themselves for the first feast of Pentecost—the coming of the Paraclete, promised them by Our Saviour before His Ascension into heaven. This first novena was distinguished by the most remarkable wonders and gifts, principally, however, by the gift of the Holy Spirit Himself, a gift merited for us by the Passion and death of Jesus Christ.

It is a pious practice, to prepare the soul for the celebration of great festivals, by special devotions carried on for nine days previously (a novena),

ending with a more than usually fervent communion in which Our Lord is implored through the mystery or the saint honored to bestow upon us (or upon the friends for whom we pray) some grace special to the solemnity celebrated. Families or friends can unite together in such a novena, selecting at their pleasure any prayer adapted to the mystery or saint commemorated and the grace supplicated for.

Let it be understood that no particular prayer is prescribed. The Rosary may appropriately be recited daily during the Novena, or a Litany. For a Novena to the Sacred Heart any prayer or set of prayers from this book may be chosen. The Office of the Sacred Heart is suggested as very good. Besides vocal prayers, a daily meditation or spiritual reading is recommended. Many devout souls attend Mass, and make a visit to the Blessed Sacrament daily during the Novena. All should, if possible, finish the novena by receiving the holy sacraments.

A Novena in Honor of the Sacred Heart of Jesus.

READ the instructions and suggestions in the preceding chapter on Novenas. Any prayer from this book may be chosen for the Novena to the Sacred Heart. Acts of Consecration and Reparation are always in order. The Office and the Litany of the Sacred Heart are appropriate. Daily Mass, visits to the Blessed Sacrament, practices of virtue and mortification, deeds of mercy, and a communion of reparation make a novena more efficacious and more pleasing to God. For spiritual reading, we can recommend Lefebvre's "Month of the Sacred Heart," and especially "Meditations on the Sacred Heart of Jesus, for a Novena in preparation for the Feast of the Same," by Father C. Borgo, S.J.

THE HEART OF JESUS IN THE TABERNACLE.

THE home of Jesus is the tabernacle. Our dear Lord and Saviour dwells among the poor as well as among the rich. He lives in the noisy, crowded city, as well as in the lonely, quiet country; in magnificent cathedrals, as well as in the poorest churches and the most dilapidated chapels. There He remains, that all

may be able to come to His dwelling-place, to lay before Him all their wants, to converse with Him and to obtain from Him all the graces they need, whether for soul or body. Can we imagine anything more loving or generous? The soul that truly loves Jesus need not go far to find Him. He can be found in every church in which the Blessed Sacrament is kept, and there the King of kings, Our Lord and Saviour, is content to remain, enclosed in a tabernacle, with no one to keep Him company. Well has He been called a "Prisoner of love." O Sweet Heart of Jesus, because thou art always with us, we forget thee; because we are accustomed to thy continual presence we heed it no more. Because thou never leavest us, we grow tired of thee and value thee not. O loving Heart of Jesus, what ingratitude! Yet surely it ought not to be difficult to visit thee and to converse with thee. How many afflictions, how many troubles of mind and body, are there to tell thee; how many graces and blessings to supplicate; how many sins and

transgressions are there to weep for, how many acts of love and thanksgiving to be poured forth for all thy numberless mercies; how many petitions ought to ascend for the conversion of those who neither know nor love thee! O compassionate Jesus, grant that we may ever remember Thee in Thy loving Sacrament, and let Thy dear words ever sound in our ears: "Come to Me, all you that labor and are heavily burdened, and I will refresh you."

Prayer.

I ADORE thee, O Sacred Heart of Jesus, the joy, the satisfaction, and the supreme Ruler of all hearts. With the same loving kindness that led thee to take the hand of St. Thomas, and carry it thyself into thy side, make my heart seek no joy but in thee, O Sacred Heart. May my heart be ever subject to thy gentle sway, for out of thee it will find but labor and tribulation, and all the consequences of its unhappy bondage Amen.

INDULGENCES GRANTED BY POPE PIUS IX FOR A NOVENA IN HONOR OF THE SACRED HEART OF JESUS.

THE Sovereign Pontiff, Pius IX., by a rescript given at Gaeta, Jan. 5, 1849, and by another rescript of the S. Congr. of Indulgences, Nov. 26, 1876, enlarging the concession made by Pius VII., Jan. 13, 1818, granted on the Feast of the Sacred Heart, or at one other time during the year, to all the faithful who shall, with at least contrite heart and devotion, make a novena in honor of the Sacred Heart of Jesus with any formula of prayer, provided it be approved by competent ecclesiastical authority, an indulgence since increased to seven years, once each day.

A plenary indulgence, at the end of the novena, or on one of the eight days immediately following, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory and pray for the intentions of the Holy Father; providing also that where a public novena is performed they were lawfully prevented from attending it; S. P. Ap., Feb. 22, 1935.

A Favorite Novena to the Sacred Heart of Jesus.

Friday after the Octave of Corpus Christi.

PRAYER.

DIVINE Jesus, Who hast said: "Ask, and you shall receive;

seek, and you shall find; knock, and it shall be opened unto you,'' behold me prostrate at Thy feet, animated with a lively faith and confidence in these promises, dictated by Thy Sacred Heart and pronounced by Thy adorable lips. I come to ask [*here mention the request*]. To whom can I address myself if not to Thee, Whose Heart is an inexhaustible source of all graces and merits? Where should I seek for graces if not in the treasure which contains all the riches of Thy clemency and bounty? Where must I knock if it be not at the door through which God communicates Himself to us and through which we go to God? To thee, then, O Heart of Jesus, I have recourse; in thee I find consolation when afflicted, protection when persecuted, strength when overwhelmed with trials, and light in doubt and darkness.

I firmly believe thou canst bestow on me the grace I implore, even though it should require a miracle. Thou hast only to will it and my prayer is granted. I own I am most unworthy of Thy favors, O Jesus! but

this is not a reason for me to be discouraged. Thou art the God of mercy, and Thou wilt not refuse a contrite heart. Cast upon me a look of mercy, I conjure Thee, and Thy compassionate heart will find in my miseries and weakness a pressing motive for granting my petition. O Sacred Heart, whatever may be thy decision with regard to my request, I will never cease to adore, love, praise, and serve thee. Deign, my Jesus, to accept this, my act of perfect submission to the decrees of Thy Adorable Heart, which I sincerely desire may be fulfilled in and by me and all Thy creatures forever and ever. Amen.

THE HEART OF JESUS THE SOURCE OF ALL HAPPINESS.

THERE is one thing for which every heart craves, after its own manner. We all long for happiness—that is the one great desire that lives in every soul. Hast Thou not, sweet Jesus, given us that longing? And when Thou hast given so much surely Thou wilt not refuse the accomplishment of this desire also. Tell us, dear

Lord, what souls are happy, and we will learn from their example. Let us look at the faces of those who serve Thee, and we will see them growing brighter and brighter as they draw near Thee, and they will tell us. When we love Thee sincerely, then we shall be happy; when we make Thy will the centre around which we move, then we shall be happy; when Thy sweet Heart, hidden under the sacramental species, is more beautiful in our sight than all else, when we shape and mould our lives according to the example of that Sacred Heart, then peace and joy and happiness will be ours. Teach us, sweet Heart of Jesus, from Thy tabernacle, to serve Thee as Thou deservest, to love Thee above all things, to work for Thee bravely and generously, solely because of Thy love and not for Thy gifts. Oh, what happiness may I not promise myself if I but cling to Thy most generous Heart, and use my best endeavors to faithfully serve and love Thee. Inflame my heart with the love of Thee. With St. Ignatius I pray: "Lord Jesus, give me but Thy love and Thy grace; more than this I do not

ask." My Jesus, I love Thee with my whole heart and above all things. Let me live but for Thee; let me die in Thy grace.

INVOCATIONS TO THE SACRED HEART OF JESUS.

Love of the Heart of Jesus, inflame my heart.

Charity of the Heart of Jesus, flow into my heart.

Strength of the Heart of Jesus, support my heart.

Mercy of the Heart of Jesus, pardon my heart.

Patience of the Heart of Jesus, grow not weary of my heart.

Kingdom of the Heart of Jesus, be in my heart.

Wisdom of the Heart of Jesus, teach my heart.

Will of the Heart of Jesus, dispose of my heart.

Zeal of the Heart of Jesus, consume my heart.

Immaculate Virgin, pray for us to the Sacred Heart of Jesus.

Adorable Trinity, we thank Thee

for all the favors Thou hast conferred on Thy servant, Blessed Margaret Mary, and through her intercession we hope to obtain the graces we ask for in this novena.

PRAYER OF BLESSED MARGARET MARY.

ETERNAL Father, permit me to offer Thee the Heart of Thy well-beloved Son, Jesus Christ, as He offers Himself to Thee in sacrifice. Receive this oblation for me, together with all the desires, sentiments, affections, movements, and acts of this Sacred Heart. They are all mine, since He immolates Himself for me, and henceforth I wish to have no desires but His. Receive them in satisfaction for my sins, and in thanksgiving for all Thy benefits. Receive them, that through His merits Thou mayst grant me all the graces necessary for me, especially the grace of final perseverance. Receive them as so many acts of love, adoration, and praise, which I offer Thy divine majesty, since it is by the Heart of Jesus Thou art worthily honored and glorified. Amen.

AN OBLATION.

ALMIGHTY and eternal Father, permit me to offer Thee the Sacred Heart of Thy dearest Son inflamed with the love of Thee and wounded with the love of us. Receive, O merciful Father, this Divine Heart pleading for us through that ready obedience to Thy holy will by which He subjected Himself on earth to all our miseries, pains, and afflictions. Receive in satisfaction for our sins that love of His Sacred Heart which caused Him to undergo for us the cruel flagellation at the pillar and to bear the cruel crown of thorns. Receive that Divine Heart which through love of us embraced the heavy cross, and bore its weight to Mount Calvary. Receive, O eternal Father, that most meek and humble Heart of Jesus which, through love of us laid itself on the hard wood of the cross and was transpierced with a lance. Behold, O heavenly Father, this sacrifice of love offered to Thee for us poor sinners in the Heart of Thy dear Son; this Heart is wounded, it bleeds; it

breaks for love of us. My God, if we have offended Thee, will not the sight of this Heart suffice to appease Thy anger? Receive it, O merciful Father, in atonement for our many offences; it is most worthy of Thy love and everlasting complacency. Amen.

Most amiable Heart of Jesus, beloved object of our most tender affections, may all honor, glory, love, and benediction be forever given to thee.

Be thou our comfort in adversity, our guide in prosperity, our safety in danger, and our protection against all our enemies, visible and invisible. Amen.

Other Acts and Prayers which May be Used during a Novena of the Sacred Heart.

HAIL, HEART OF MY JESUS.

By Blessed Margaret Mary.

HAIL, Heart of my Jesus, save me.
Hail, Heart of my Creator, perfect me.

Hail, Heart of my Saviour, deliver me.

Hail, Heart of my Judge, pardon me.

Hail, Heart of my Father, govern me.

Hail, Heart of my Spouse, love me.

Hail, Heart of my Master, teach me.

Hail, Heart of my King, crown me.

Hail, Heart of my Benefactor, enrich me.

Hail, Heart of my Pastor, guard me.

Hail, Heart of my Brother, stay with me.

Hail, Heart of incomparable goodness, have mercy on me.

Hail, most loving Heart, inflame me.

O Divine Heart of Jesus, living in the heart of Mary, I beseech thee to live and reign in all hearts, and to consume them in thy pure love. O most liberal Heart, be our whole treasure and our whole sufficiency.

O most loving and desirable Heart, teach us to love thee, and to desire thee alone.

Destroy in us the kingdom of sin and establish in us the kingdom of virtue, that thy image may be per-

fectly formed in us, and be one day an adornment of Thy heavenly palace. Amen.

VEN. DE LA COLOMBIÈRE'S PRAYER TO THE SACRED HEART.

O Sacred Heart of Jesus, do thou teach me an entire forgetfulness of myself, since there is no other way of entering into thee. Grant that I may do nothing that is not worthy of thee. Teach me what I ought to do to attain to thy pure love, with the desire of which thou hast inspired me. I feel in myself a great wish to please thee, and a great inability to do so without special light and assistance, which I can look for only from thee. Do Thou accomplish in me, O Lord, Thy will. I oppose it, I know well; but I would fain not do so. It is for thee, O Divine Heart, to do all; thine alone shall be the glory of my sanctification if I become a saint. This is as clear to me as the day. It will be greatly to thy glory; and it is for this alone I desire to be perfect. Amen.

ACT OF CONSECRATION TO THE SACRED HEART.

O Sacred Heart of Jesus, filled with infinite love, broken by my ingratitude, pierced by my sins, yet loving me still, accept the consecration that I make to thee, of all that I am and all that I have. Take every faculty of my soul and body, and draw me, day by day, nearer and nearer to thy sacred side, and there, as I can bear the lesson, teach me thy blessed ways! Amen.

ANOTHER ACT OF CONSECRATION TO THE SACRED HEART.

O most adorable and Sacred Heart of Jesus! I consecrate to thee my soul with all its faculties, my heart with all its affections, my body with all its senses, now and for all the days of my life. O most merciful Heart of Jesus! grant that I may never be sullied by the stain of mortal sin, and that I may avoid, to the best of my power, wilful venial sin. O most loving Heart of Jesus! preserve me in thy divine fear and love all the days of my life, protect me at the hour of

my death, and grant me the grace to see God "face to face" in the joys of paradise. Amen.

Adorable Heart of Jesus, have mercy on us!

Immaculate Heart of Mary, pray for us!

BLESSED MARGARET MARY'S ACT OF CONSECRATION TO THE SACRED HEART.

I N. N., give and consecrate myself to the Sacred Heart of Our Lord and Saviour Jesus Christ, my person and my life, my actions, troubles, and sufferings, desiring no longer to make use of any part of my being except to honor, love, and glorify it. My irrevocable wish is to be His alone, and to do all for love of Him, renouncing with all my heart everything which can displease Him. I take thee, O Sacred Heart, for the sole object of my love, the protector of my life, the assurance of my salvation, the remedy of my weakness and inconsistency, the repairer of all the faults of my life, and my sure asylum and refuge at the hour of my death. O Heart of goodness, be my justification towards

God the Father, and turn aside the glances of His just displeasure. O Heart of love, I place all my confidence in thee, for I fear everything from my malice and weakness, but hope everything from thy goodness. Consume in me all that may displease or resist thee. Imprint thy pure love so deeply in my heart that I may never forget or be separated from thee. I conjure thee by all thy goodness that my name may be written in thee, for I desire that all my happiness and glory in living or dying may consist in being thy slave. Amen.

A Novena for a Special Intention.

ADORABLE Heart of Jesus! Furnace of love! Ocean of boundless mercy! Consolation of the afflicted! Refuge of sinners, and hope of the whole world! I kneel before thee in humble and fervent adoration, while I unite my heart, my affections, and supplications to the perpetual homage thou thyself renderest to the Divinity on our altars. Most amiable Heart! having loved us with an eternal love, supply thyself for my insensibility, and

receive my desire at least of loving thee with all the ardor and sincerity thou so justly meritest. But remember, O Adorable Heart! that thou hast disclosed thyself to us not only as an object of our adoration; thou desirest much more to engage our love, and to become the ground and motive of our tender confidence. For this end thou wert pierced through with a lance on the cross; and for this same purpose thou remainest a daily victim of thy own love on our altars. O infinitely compassionate Heart of Jesus! which was overwhelmed with sorrow in the Garden of Olives, at the view of our spiritual and corporal miseries, I come to thee now with all the confidence thou desirest I should repose in the extent of thy power and the riches of thy mercy. Convinced that those things which are impossible to human means are infinitely easy to thee, and relying with a humble, steadfast faith on the sacred words of truth itself, that whatever we ask the Father in the name of Jesus should be granted, I now most humbly implore in that adorable name, in virtue of

that promise, and through the abundant mercies of the Sacred Heart of Jesus, the particular favor I petition for in this novena. [*Specify it.*]

O Blessed Margaret Mary! St. Gertrude! and all ye glorious servants of Christ, who while on earth were particularly devoted to the Sacred Heart of Jesus, join your prayers with mine and implore from the divine object of all your devotion the concession of the favor which I now request. Beg likewise from this Adorable Heart, which has dominion over all hearts, and could in a moment change the most obdurate, to have compassion on those who are in the dreadful state of mortal sin, and to open to us all the treasures of its mercy at the hour of our death. Amen.

Novena to Blessed Margaret Mary.

O BLESSED Margaret Mary, whose wonderful intimacy with Our Lord inspires all thy clients with confidence, exert, we beseech thee, thy influence with His Divine Heart, excite its compassion for us in our present necessity, and obtain what we so

earnestly ask in this novena. How many graces, how many conversions thy prayers and penances when on earth drew from that Ocean of love and mercy! Be not less zealous now, but let us soon feel the effects of thy powerful mediation with the Sacred Heart of Jesus. Amen.

Our Father, Hail Mary, Glory be to the Father

Rosary of the Sacred Heart.

THERE are various forms of the "Beads of the Sacred Heart," composed of different sets of indulgenced prayers. There is no need, however, for special beads. By repeating certain indulgenced ejaculations, according to one's choice, with the ordinary string of beads, a perfect treasury of indulgences is obtained. As a private form of devotion, it can be adapted to one's inclination.

Some printed forms of the Sacred Heart Beads are misleading, because they do not discriminate carefully enough between Ejaculations that

have an indulgence attached for *each* recitation, and such as have an indulgence, that can be gained but *once a day*.

ON THE CROSS.

SOUL of Christ, sanctify me! Body of Christ, save me! Blood of Christ, inebriate me! Water from the side of Christ, wash me! Passion of Christ, strengthen me! O good Jesus, hear me; within Thy wounds hide me; permit me not to be separated from Thee; from the malignant enemy defend me; in the hour of death call me and bid me come to Thee, that with Thy saints I may praise Thee, forever and ever. Amen.

Indulgence of three hundred days every time; Pius IX., Jan. 9, 1854.

Or say the following:

Eternal Father! I offer Thee the precious blood of Jesus in satisfaction for my sins, in supplication for the holy souls in purgatory and for the wants of holy Church.

Five hundred days' indulgence, each time; S. P. Ap., Mar. 10, 1933.

Any of the following may be used.

ON THE LARGE BEADS.

O sweetest Heart of Jesus, I implore that I may ever love thee more and more.

Five hundred days' indulgence, each time. Plenary indulgence, once a month, on the usual conditions; S. P. Ap., Mar. 10, 1933.

Jesus, meek and humble of Heart, make my heart like unto Thine.

Five hundred days' indulgence, each time; S. P. Ap., Mar. 10, 1933.

Heart of Jesus, burning with love of us, inflame our hearts with love of thee.

Five hundred days, each time; S. P. Ap., Mar. 10, 1933.

ON THE SMALL BEADS.

Sweet Heart of Jesus, be my love.

Three hundred days' indulgence, each time; S. P. Ap., Jan. 13, 1920.

AT THE END OF EACH DECADE.

Sweet heart of Mary, be my salvation.

The latter invocation to the Heart of Mary has attached to it for *each* recitation three hundred days' indulgence; Pius IX., Sept. 30, 1852.

AT THE CONCLUSION.

Jesus, Mary, and Joseph, I give you my heart and my soul. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

Seven years' indulgence for each invocation; S. P. Ap., Oct. 12, 1936.

Or any of the following:

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

Three hundred days' indulgence, each time; S. P. Ap., Oct. 23, 1928. Pius IX., Feb. 29, 1868.

Blessed be the holy and immaculate Conception of the Most Blessed Virgin Mary, Mother of God.

Three hundred days' indulgence, each time; S. P. Ap., Nov. 8, 1934.

O Mary, who didst come into this world free from stain, obtain of God for me that I may leave it without sin.

One hundred days' indulgence, each time; S. P. Ap., Oct. 16, 1936.

St. Joseph, friend of the Sacred Heart, pray for us.

"BURY THY SORROW."

BURY thy sorrow, hide it with care;
Bury it deeply; the world has its share.

Think of it calmly, when curtained by night,
Tell it to Jesus, and all will be right;

Tell it to Jesus, He knoweth thy grief;
Tell it to Jesus, He'll send thee relief.

Hearts grown aweary with heavier woe
Drop into darkness; go, comfort them, go—

Bury thy sorrow, let others be blest,
Give them the sunshine; tell Jesus the rest.

HYMN AND PETITION TO THE LOVING HEART OF JESUS.

THE loving Heart of Jesus seek
In trouble and distress,
Whatever sorrow vex the mind,
Or guilt the soul oppress.

Jesus, Who gave Himself for you
Upon the cross to die,
Opens to you His Sacred Heart—
Oh, to that Heart draw nigh.

Ye hear how kindly He invites:
Ye hear His words so blest:
"All ye that labor, come to Me,
And I will give you rest."

What meeker than the Saviour's Heart?—
As on the cross He lay,
It did His murderers forgive,
And for their pardon pray.

O Heart! thou joy of saints on high!
Thou hope of sinners here!
Attracted by those loving words,
To thee I lift my prayer.

LET US PRAY.

O GOD! Who out of Thy immense love, hast given to the faithful the Most Sacred Heart of Thy Son, Our Lord, as the object of Thy tender

affection; grant, we beseech Thee, that we may so love and honor this pledge of Thy love on earth, as by it to merit the love both of Thee and Thy gift, and be eternally loved by Thee and this most blessed Heart in heaven; through the same Jesus Christ our Lord. Amen.

Through Thy Sacred Heart, O Jesus! overflowing with all sweetness, we recommend to Thee ourselves and all our concerns, our parents, confessors, relatives, friends, benefactors, superiors, and enemies; take under Thy protection this house, city, and country; extend this Thy care to all such as are under any affliction, and to those who labor in the agony and pangs of death; cast an eye of compassion on the obstinate sinner, and more particularly on the poor suffering souls in purgatory, as also on those who are engaged and united with us in the holy confraternity of honoring and worshipping Thee. Bless these in particular, O good Jesus, and bless them according to the extent of Thy infinite power, mercy, and charity. Amen.

EJACULATIONS.

Sweet Heart of Jesus, be my love!

Sweet Heart of Mary, be my salvation!

A MOST EFFICACIOUS PRAYER TO THE SACRED HEART FOR A NOVENA.

O Sacred Heart of Jesus, we know that there is but one thing impossible to thee, to be without pity for those who are in suffering or distress. Look down then, we beseech thee, on us, and grant us the grace for which we humbly implore thee, through the immaculate heart of thy most sorrowful Mother, to whom thou didst confide us as her children; and whose prayers are all-powerful with thee. Amen.

AN ACT OF ADORATION.

I adore Thy Sacred Heart, O Jesus! in the Most August Sacrament of the Altar, where Thou remainest night and day, seldom visited even by Thy faithful servants. Accept, I be-

seech Thee, my poor desire to visit Thy divine Majesty in every temple throughout the Christian world, where Thou art present in the Blessed Sacrament, thus to invite, by my humble example, all creatures to correspond, by frequent visits, to the excess of Thy love. But as I cannot effect this, I profoundly adore Thee, here really present, and I adore Thee, in spirit, wherever Thou art, in the Most Blessed Sacrament, offering to Thy divine Majesty the adoration, homage, and praise of myriads of angels, who incessantly adore, honor, and glorify Thee, humbled for our sake, in this great pledge of Thy love.

My most loving Jesus, I give Thee my heart, and I consecrate myself wholly to Thee out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness to grace, and with Thine aid I purpose never to sin again. O Sacred Heart of Jesus! glowing furnace of love! Thou art my refuge and my sanctuary.

ACT OF REPARATION TO THE SACRED HEART OF JESUS.

O Sacred Heart of Jesus, how sensible to our miseries has thy charity rendered thee! O my God, what goodness for Thee to place Thyself a victim for us in the Most Adorable Eucharist! And yet what dost Thou see in the hearts of the greater part of mankind but rebellion against Thy will and base ingratitude. Was it not enough, O my Jesus, to have abandoned Thyself to a cruel agony in the Garden of Olives, when Thou didst bear the weight of all our sins? Was it not enough to have bought our souls at the price of Thy blood and Thy death? Was it necessary that Thy ungrateful and perfidious children should each day renew the torments which Thou didst endure in the course of Thy Passion, and by fresh wounds tear open Thy Sacred Heart? Where can we find hearts so hard, that they are not touched at the sight of the outrages inflicted on Thee? Prostrate and annihilated

before Thee, O my Redeemer, permit me this day to make Thee some reparation for all the injuries with which men do not cease to load Thee, and for all the bitterness in which Thy Divine Heart is immersed. I wish I could wash and purify with my tears all those places where Thou art most offended, and by my sentiments of burning love, repair the abuse and contempt which are shown of Thy graces by the scandals, profanations, and sacrileges that are committed among Thy children. Would that I had possession of all hearts to offer them to Thee in sacrifice, and to console Thee by this homage for the guilty insensibility of those who will not know Thee, or who, knowing Thee, have not loved Thee. At least, O Lord, I offer Thee myself; immolate me, consume me as Thy victim, grant that I may now begin to love Thee alone, and that after having once consecrated my heart to Thee, I may never take it back again; grant that I may find in Thy Heart an asylum in this world, peace at the hour of death, and my happiness for

all eternity. O Heart of Jesus, mayest thou be known, praised, adored, and loved by all creatures throughout the universe, now and forever. Amen.

Our Lady of the Most Holy Sacrament! Our Lady of the Sacred Heart! Mother and model of adorers, pray for us, who have recourse to thee.

AN ACT OF ABANDONMENT TO THE HEART OF JESUS.

O Sacred Heart of Jesus, I come to thee, throwing myself into the arms of thy tender mercy! Thou art my sure refuge, my unfailing and only hope. Thou hast a remedy for all my evils, relief for all my miseries, reparation for all my faults. Thou canst supply for what is wanting in me, in order to obtain fully the graces that I ask for myself and others. Thou art for me, and for us all, the infallible, inexhaustible source of light, of strength, of perseverance, peace, and consolation. I am certain that my importunity will never weary

thee; certain, too, that thou wilt never cease to aid, to protect, to love me, because thy love for me, O Divine Heart, is infinite. Have mercy on me, then, O Heart of Jesus, and on all that I recommend to thee, according to thine own mercy, and do with us, for us, and in us, whatsoever thou wilt, for we abandon ourselves to thee with the full, entire confidence and conviction that thou wilt never abandon us either in time or eternity. Amen.

ACT OF RESIGNATION TO DIVINE PROVIDENCE.

LORD, I know not what to ask; Thou seest my miseries, and Thou lovest me better than I can love myself. I lay open to Thee my heart —supply my wants according to Thy mercy. I adore Thy will, without seeking to understand its appointments. I resign myself entirely and absolutely to Thee, desiring nothing but the perfect accomplishment of Thy sovereign pleasure. O Jesus,

teach me to pray, and may Thy divine spirit pray in me. Amen.

THE PRAYER OF ST. IGNATIUS.

TAKE, O Lord, and receive all my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am and all that I possess; I surrender all to Thee that Thou mayest dispose of it according to Thy will. Give me but Thy love and Thy grace; then I shall be rich enough and have no more to desire.

MEMORARE TO THE SACRED HEART OF JESUS.

REMEMBER, O most sweet Jesus, that none who have had recourse to Thy Sacred Heart, implored its assistance, or called for mercy, have ever been abandoned. Filled and animated by this same confidence, O Divine Heart, Ruler of all hearts, I fly to thee, and oppressed beneath the weight of my sins, I prostrate myself

before thee. Despise not my feeble prayers, but listen to them with a favorable ear; and vouchsafe to answer them. Show us that thou hast the Heart of the best of fathers, and that He Who has deigned to give thee to us for our salvation will, through thee, receive our prayers. Amen.

PRAYER OF ST. GERTRUDE TO THE SACRED HEART OF JESUS.

HAIL, O Sacred Heart of Jesus, living and quickening Source of eternal life, infinite Treasury of the divinity, burning Furnace of divine love! Thou art my refuge and my sanctuary. O my amiable Saviour, consume my heart in that burning fire in which Thine is inflamed. Pour down on my soul those graces which flow from Thy love, and let my heart be so united with Thine that our wills may be one and mine in all things conformed with Thine. May Thine be the standard and rule of my desires and of my actions. Amen.

INVOKING THE BLESSING OF THE SACRED HEART UPON A FRIEND.

MAY the grace and blessing of the Sacred Heart be with you; the peace of the Sacred Heart encompass you; the merits of the Sacred Heart plead for you; the love of the Sacred Heart inflame you; the sorrows of the Sacred Heart console you; the zeal of the Sacred Heart animate you; the virtues of the Sacred Heart shine forth in every word and work, and may the joys of the beatific vision be your eternal recompense. Amen.

Feast of the Sacred Heart.

THE Sovereign Pontiff, Pius VII., by a rescript from the Office of the Secretary of Memorials, July 7, 1815, granted a plenary indulgence to all the faithful who, being truly penitent, after confession and communion, shall visit any church or public oratory in which the feast of the Sacred Heart is celebrated, and pray

there for the intention of the Sovereign Pontiff.

He granted also permission to transfer the feast, with leave of the Ordinaries of the respective places, to any other day in the year.

Moreover, the faithful who devoutly visit a church or public oratory where the Feast of the Sacred Heart of Jesus is being celebrated (even though it has been transferred with the consent of the Ordinary) may gain a plenary indulgence under the usual conditions; Secret Mem., July 1, 1815; S. P. Ap., Nov. 4, 1934.

Pious Exercise of the Fridays in Honor of the Sacred Heart of Jesus.

His Holiness, Leo XIII., by a rescript of the S. Congr. of Indulgences, Sept. 7, 1897, has granted certain indulgences to the faithful who, on the first Friday of the month, after confession and communion, shall devoutly assist at public exercises in

honor of the Sacred Heart of Jesus: viz.—a plenary indulgence under the usual conditions; an indulgence of seven years once on each Friday of the year on which they recite devout prayers of reparation; S. P. Ap., June 1, 1934.

AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

O Adorable Heart of Jesus, the tenderest, the most amiable, the most generous of all hearts! penetrated with gratitude at sight of thy benefits, I come to consecrate myself wholly and unreservedly to thee! I wish to devote all my energies to propagating thy worship, and winning, if possible, all hearts to thee. Receive my heart this day, O Jesus! or rather take it, and change it, purify it, to render it worthy of Thee: make it humble, gentle, patient, faithful, and generous like Thine, by inflaming it with the fire of Thy love. Hide it in Thy Divine Heart with all the hearts which love Thee and are consecrated to Thee;

never permit me to take my heart from Thee again. Ah! let me rather die than ever grieve Thy Adorable Heart. Yes, Heart of Jesus, to always love thee, to honor thee, to serve thee, to ever be wholly thine is the desire of my heart for life, for death, and for all eternity. Amen.

AN ACT OF REPARATION TO THE SACRED HEART OF JESUS FOR THE FIRST FRIDAY OF THE MONTH.

ADORABLE Heart of Jesus, glowing with love for us, and inflamed with zeal for our salvation: O Heart! ever sensible of our misery and the wretchedness to which our sins have reduced us, infinitely rich in mercy to heal the wounds of our souls, behold us humbly prostrate before thee to express the sorrow that fills our hearts for the coldness and indifference with which we have so long requited the numberless benefits that thou hast conferred upon us. With a deep sense of the outrages that have been heaped upon thee by our sins and the sins of

others, we come to make a solemn reparation of honor to thy most sacred majesty. It was our sins that overwhelmed Thy Heart with bitterness; it was the weight of our iniquities that pressed down Thy face to the earth in the Garden of Olives, and caused Thee to expire in anguish and agony on the cross. But now, repenting and sorrowful, we cast ourselves at Thy feet, and implore forgiveness. Adorable Heart of Jesus, Source of true contrition and ever merciful to the penitent sinner, impart to our hearts the spirit of penance, and give to our eyes a fountain of tears, that we may sincerely bewail our sins now and for the rest of our days. Oh, would that we could blot them out, even with our blood! Pardon them, O Lord, in Thy mercy, and pardon and convert to Thee all that have committed irreverences and sacrileges against Thee in the Sacrament of Thy love, and thus give another proof that Thy mercy is above all Thy works. Divine Jesus, with Thee there are mercy and plentiful redemption; deliver us from our sins, accept the sincere

desire we now entertain ; and our holy resolution, relying on the assistance of Thy grace, henceforth to be faithful to Thee. And in order to repair the sins of ingratitude by which we have grieved Thy most tender and loving Heart, we are resolved in the future ever to love and honor Thee in the Most Adorable Sacrament of the Altar, where Thou art ever present to hear and grant our petitions, and to be the food and life of our souls. Be Thou, O compassionate Jesus! our Mediator with Thy heavenly Father Whom we have so grievously offended, strengthen our weakness, confirm these, our resolutions of amendment, and as Thy Sacred Heart is our refuge and our hope when we have sinned, so may it be the strength and support of our repentance, that nothing in life or death may ever again separate us from Thee. Amen.

ACT OF REPARATION FOR THE MEMBERS OF RELIGIOUS HOUSES.

O Jesus, my Lord and Saviour, divine Master and Lover of souls, Thou dwellest in religious houses, as in Thy special habitation, as amongst the most favored portion of Thy flock, in order to make of these chosen souls perfect conquests of Thy love, and victims consecrated to Thy glory. This it is that keeps Thee in the tabernacle on our altar. Here in the quiet enclosure of this convent, which Thou regardest as Thy chosen vineyard, Thou hast established the stronghold of Thy real presence in the Blessed Sacrament, as an invincible fortress against all its enemies. Thou hast surrounded it with the rampart of the Holy Rule, and the sublime laws and counsels of the holy Gospel. Thou hast placed there the winepress of Thy adorable blood, and hast abundantly showered down the heavenly dew of Thy graces over all; and before the whole heavenly court Thou sayest, "What could I do

for My vineyard that I have not done to it?" I have expected that it should produce good fruit, and it has brought forth that which is wild and bitter. O my God, very frequently those for whom Thou hast the most solicitude, correspond the least to Thy tenderness, and afflict Thy Heart most profoundly, compelling Thee thus to complain, "Si inimicus maledixisset mihi, sustinuissem utique." —"If My enemy had reviled Me, I would willingly have borne with it;" but that those whom I have entertained so frequently at My table, whereof I am Myself the nourishment, should thus rebel—that they, the children of My house, should thus rise against Me—is insupportable to Me. Truly are sins committed in a holy place much more grievous; and it is against such profanations of Thy holy dwellings that Thou hast pronounced this sentence, He who has done evil in the holy place shall not see the glory of God. O Lord, let Thy mercy this day arrest the arm of Thy justice; behold me prostrate before Thee in order to make Thee a worthy reparation for all

the indignities, want of reverence, coldness, and negligence, with which we have approached this Adorable Sacrament—for all the communions made through custom, ostentation, and hypocrisy—for all the sins which are committed in this house, so sanctified by Thy real presence. Jesus, I adore Thee with the saints and angels; I thank Thee for the blessings that have flowed upon us through the Blessed Sacrament; I am truly sorry for the offences that have been committed by myself and others in this house, through disrespect towards Thee in the Holy Eucharist, wherein Thy Sacred Heart watches so lovingly over us, and abides so mercifully for our comfort and support. My Jesus. I love Thee with my whole heart and above all things. I consecrate myself to Thee, and renew my vows. I wish, dear Jesus, to please Thee, to follow closely in Thy footsteps, to carry my daily cross—the sweet cross of religious life—after Thee. I desire, indeed, to crucify myself, by the renewal daily of my holy vows of poverty, chastity, and obedience, so that

every action of each day may be considered as the sweet cross to which I nailed myself for love of Thee, on the happy day on which I first pronounced these sacred vows.

A SHORT ACT OF CONSECRATION.

(*Recommended to Promoters.*)

O Jesus, Saviour of mankind, Thou hast mercifully revealed to us the wonderful riches of Thy Heart; in thanksgiving for Thy benefits, especially for the institution of the Holy Eucharist—in reparation for the offences against the Blessed Sacrament—in union with Thy mediation in heaven for us, poor sinners, I consecrate myself entirely to Thee, for the glory of God and the salvation of souls. I promise to aid in spreading the worship and in promoting the interests of Thy Sacred Heart.

I choose, moreover, the Blessed Virgin Mary for my Queen, my Advocate, and my Mother, and I am resolved to imitate her virtues, in particular her love for sinners, and to

foster and promote devotion to her Immaculate Conception. I beseech Thee humbly to accept this promise. Thou hast inspired me to make it; grant me the grace to fulfil it. Amen.

Sweet Heart of Jesus, be my love!

Sweet Heart of Mary, be my salvation!

The Month of June.

His Holiness, Pope Pius IX., granted to all the faithful who, during the month of June in private, shall, with at least contrite heart, say some special prayers, or perform some pious acts in honor of the Most Sacred Heart of Jesus, an indulgence of seven years, once a day; a plenary indulgence, provided that, they are lawfully excused from attending public devotions and, being truly penitent, after confession and communion, they shall visit some church or public oratory, and pray there devoutly for the intention of his Holiness; S. P. Ap., Mar. 1, 1933.

Practices Recommended for the Month of June.

1. At the beginning of the month of the Sacred Heart, determine, in the presence of God, what special graces you will ask for, always bearing in mind, however, the general intentions of the Apostleship of Prayer.

2. Place in your room a home-altar, a statue or image of the Sacred Heart, the sight of which may invite you frequently to renew your pious practices, and enkindle in you the fire of divine love. Our Lord Jesus Christ has manifested the desire of seeing His infinite love honored under the figure of His wounded Heart, encircled by the symbols of His Passion; promising that this image should be for all those who venerate it the pledge of choice graces. The image of the Sacred Heart is an eloquent and uninterrupted sermon that exhorts one to love and confidence towards God, Who has loved men so much.

3. Other Practices: Daily Mass; visits to the Blessed Sacrament; attendance at the Sacred Heart devotions in the parish church; daily Acts of Consecration, Reparation, Thanksgiving, and Supplication, various forms of which can be found in this book, by reference to the index; daily meditation or spiritual reading, acts of mortification, and exercises of virtue, especially of the virtues of meekness, humility and charity; frequent ejaculations during the day to the Sacred Heart, or to the immaculate Virgin Mary, e.g.:

Sacred Heart of Jesus, have pity on me.

Immaculate Heart of Mary, pray for me.

Our Lady of the Sacred Heart, pray for me.

Jesus, meek and humble of Heart, make my heart like unto Thine.

May the Sacred Heart of Jesus be everywhere loved.

Pope Pius XI. has granted three hundred days' indulgence each time for this last ejaculation. In face of the indifference of so many tepid Christians, of the blasphemies of

so many impious people, who, even after the lapse of eighteen centuries of Christianity, are not afraid to deny the divinity of Jesus Christ, insult His vicar, and prosecute His beloved Spouse, the Church, ah! let us repeat in the spirit of reparation, in union with the angels in heaven, and with all devout souls:

May the Sacred Heart of Jesus be everywhere loved.

4. Weekly communion of reparation; the Holy Hour, or an hour of adoration each week before the Blessed Sacrament.

On the last day of this holy exercise let all devout souls make the resolution of continuing to honor the Sacred Heart of Jesus during the remainder of the year. Let them consecrate to Him their dearest interests, their family, their friends, and all those to whom they may be united by the bonds of charity, and above all, let them beg the Divine Heart to place its seal on all its other favors by granting them the grace to die in this adorable Sanctuary of love and of incarnate mercy. And let them not forget the holy souls in purgatory; let them pray in particular for

those good souls who in life were ardent adorers of the Sacred Heart of Jesus, and devout clients of the immaculate heart of Mary.

Reflections on the Month of June.

MONTH of the Sacred Heart of Jesus, what memories you recall! From the crib to the cross, from the cross to the altar, from the altar to the throne of glory: Sacred Heart of Jesus, Source of all grace, living Fount of healing and purity; Sun of our spiritual system, throwing out your light, and life, and energy to all surrounding hearts—where shall I begin, or where shall I end when I speak of you!

If I bend over the Babe of Bethlehem, it is the throbbing Heart that I contemplate; the welling, living Chalice of the precious Blood. If I follow the Man of Judea, Who went about doing good, it is from His very Heart's love that He gathers the little children into His bosom, or mingles His tears with those of the widow of Naim, or the weeping

penitent of Bethania. It is to His Heart I must look for the source of that affection, and for the fountain of those tears. If He pours forth the prayer of God in the mountain pass at night, or lays His weary head on the stone for a pillow, it is His Heart that prays, loves, and labors for me; His Heart watches while He sleeps.

If I follow Him into the room of the Last Supper, and see the beam of love in that divine eye, the flush of affection on that sacred face, it is in the Heart that the fires of love are burning, from the Heart the flush proceeds. His Heart thought of and executed that wondrous project of unbounded love: Jesus in the Eucharist. If I enter into the Garden of Gethsemani and see the divine body writhing in agony, and the uplifted face bathed in the sweat of blood, it is the Heart that has been crushed, and the Heart's blood that has been pressed through the pores, at the sight of our repeated ingratitude. Our continued sins stare on Him like demons in the twilight. If I follow

in His bloodstained footprints through every stage of His sacred Passion; if I hear the heavy lash fall fast on His flesh, till more than five thousand rivulets of blood are opened, or if I see the thorny crown pressed down hard on His brow, it is His Heart that explains the excess of His suffering. What was not required for redemption was demanded by love.

If I stand beneath the cross, and hear that last outburst of unexpected woe: *My God, My God, why hast Thou forsaken Me?* and see Him with a loud cry give up the ghost, it is the great, generous Heart that has broken at the sight of such a waste of blood and unrequited love, for those who will not love Him in return.

Yes! month of the Sacred Heart, what loving memories you recall, from the crib to the cross of Jesus!

What memories, again, from the cross to the altar! As I kneel in the solemn quiet of the night before the altar, with the little lamp pointing by its ray of light to the tabernacle, that prison of love where Jesus lives and loves, what a flood of loving memories

bursts on my soul, from my first communion to the last I have made, so many gifts from the Sacred Heart to me! Oh, that happy first communion; when the first embrace of the Heart of Jesus inflamed my young affections! Who will give me back the innocence and the affections of that day? How often, since then, have I bent before the altar when the precious blood was raised, and prayed through that precious blood and Sacred Heart to be made as pure and innocent as I was that day! Heart of Jesus on the altar, may you be loved everywhere.

But the time will come when I can no longer visit Jesus in His prison of love, nor pour my sorrows and my sins into that well of mercy. Then the Sacred Heart of Jesus will visit me on my bed of death. When the lamp of life is flickering, and the glazed eye failing in its brightness, and the shadows gather around; when perhaps there will be no one near to soothe my last fear or receive my last sigh, O Sacred Heart of Jesus, be with me then! On the verge of

eternity, teach me "how kind you are to those who pray to you, how good to those who seek you, what a heaven to those who find you," and possess you forever on your throne of glory.*

A Thought from the Saints for Each Day in June on the Sacred Heart.

SOME MAXIMS OF BLESSED MARGARET MARY.

First Day.

STRIVE to enter into the Heart of the Lord Jesus, to study it well, to see what it is, that you may form your own heart to its resemblance.—*Father Alvarez de Paz.*

Second Day.

HOW pleasing to the Heart of Jesus are those who visit Him often, and who love to keep Him company in the churches where He dwells in His Sacrament.—*St. Alphonsus Liguori.*

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* Edward Murphy, S.J.

Third Day.

If you wish to be loved by Jesus, be humble, gentle and simple. Judge and accuse yourself alone; excuse all others.—*Bl. Margaret Mary.*

Fourth Day.

The Heart of Jesus is all charity, therefore does He wish all Christians to love one another.—*St. Alphonsus Liguori.*

Fifth Day.

You are sad on account of your sufferings, and I assure you that you should draw from them your consolation. Bear them with peace and submission to the Heart of Jesus, who sends them to you in love.—*Bl. Margaret Mary.*

Acts of resignation are the acts of love dearest and most pleasing to the Heart of Jesus.—*St. Alphonsus Liguori.*

Sixth Day.

We must not suppose that the apostolate of redemption ended on Calvary; the Heart of Jesus exercises it continually upon our altars.—*St. Alphonsus Liguori.*

The visit to the Blessed Sacrament is the practice of piety which is most characteristic of the devotion to the Sacred Heart.—*Cardinal Dechamps.*

Seventh Day.

BEAR patiently the little contradictions which come to you from your neighbor without showing any resentment, for that is contrary to the Sacred Heart of Jesus Christ.—*Bl. Margaret Mary.*

O my Saviour, inflame my heart with the ardent love with which Thine is inflamed; bestow upon my heart the graces of which Thine is the source; and grant that my heart may be so united to Thy Heart, that Thy will may be mine, and mine always conformed to Thine.—*St. Mechtilde.*

Eighth Day.

IT seems to me that there is no shorter road to perfection, no surer means of salvation, than to be consecrated to the Heart of Jesus, to render to it all the homage of love and praise of which we are capable.—*Bl. Margaret Mary.*

Ninth Day.

ONE cause of the little profit we draw from the Adorable Eucharist is that we do not make proper use of the moments during which Jesus Christ is really present in us; for scarcely has He come into our heart, when we, as it were, turn our back upon Him to busy ourselves with things foreign to Him.—*St. Teresa.*

Tenth Day.

IF you are faithful in doing the will of God in this life, your own will shall be accomplished throughout eternity.

The Heart of Jesus is at least worth yours.

Leave all, and you will find all in the Sacred Heart.

How sweet it will be to die after having had a constant devotion to the Sacred Heart of Jesus—of Him Who will be Our Judge.—*Bl. Margaret Mary.*

Eleventh Day.

NEVER preserve any coldness of feeling towards your neighbor, or the Heart of Jesus will feel the same towards you.

Take care that your tongue, over which He so often passes into your heart, may not be sullied by any raillery, complaint or finding fault, so as to wound charity.

When you take pleasure in recalling the remembrance of the affronts you think you have received, you induce Our Lord to recall to His remembrance your sins that His mercy had made Him forget.—*Bl. Margaret Mary.*

Twelfth Day.

Assist at holy Mass with the dispositions of the Blessed Virgin Mary when she stood in the shadow of the cross on Calvary, offering His Passion and death to the eternal Father for the conversion of all hardened and unfaithful hearts.—*Bl. Margaret Mary.*

Thirteenth Day.

Our hearts are made for Jesus alone, and so can find no repose, no joy, no consolation but in His Heart. As the appetite is a mark of the health of the body, so an eagerness to approach Jesus in the

holy communion is a mark of the fervor of the heart.—*Bl. Margaret Mary.*

Fourteenth Day.

THE Blessed Virgin has always acted as a Mother to me, and has never refused me her assistance.

I went to her in all my troubles and wants, and I went to her with such confidence that it seemed to me as though I had nothing to fear under her maternal protection.

I spoke to her with simplicity, like a child, as to a good mother, for whom I felt penetrated with a truly tender love.

There is nothing that will make your heart more conformable to the Heart of Jesus, than sincerity, simplicity, and humility.—*Bl. Margaret Mary.*

Fifteenth Day.

WHEN we wish to enter the Heart of Jesus, it suffices to have recourse to Mary; we are granted an audience immediately.—*St. Alphonsus Liguori.*

Mary, in her quality of Mother, has

a certain right to all the graces of the Heart of Jesus.—*Suarez.*

I am resolved that I will no longer set my heart upon anything but that which will give me Mary, this Mother of holy love, this Mother of the Heart of my Saviour.—*St. Francis de Sales.*

Who is more worthy than thou, O Mary, to speak for us to the Heart of Jesus Christ? Thou wilt speak to Him, O Sovereign, because all that thou askest of Him thou wilt obtain, for is He not thy Son?—*St. Bernard.*

Sixteenth Day.

BESTOW not upon your neighbor what you owe to the Heart of your loving Saviour alone.

Remember that virtue does not consist in making fine resolutions, nor in saying fine words, but in bringing them into effect.

In all your actions avoid haste and eagerness, endeavoring to form your exterior as well as your interior upon the model of Jesus Christ and His Sacred Heart.

Stainless heart of Joseph, intercede for me.—*Bl. Margaret Mary.*

Seventeenth Day.

Do not amuse yourself in always devising new means of perfection. Remember that yours consists entirely, in one word, in conformity of life and actions to the holy maxims of the Heart of Jesus, especially to His gentleness, humility, and charity.

Employ well the present time without being uneasy about the future.

Ever sacrifice yourself with a firm hope that the Sacred Heart will not abandon you, for it is nearer to you when you suffer than when you rejoice.

The Sacred Heart of Jesus well knows what passes within yours. It is He Who permits all these trials to teach you to abandon yourself to Him and to all His designs upon your soul.—*Bl. Margaret Mary.*

Eighteenth Day.

Ever since I have had the happiness of being the spouse of a crucified God, I have never been without the livery of the cross which I love so much, beginning with the day of my profession, on which I re-

ceived a cross which I felt very sensibly, according to nature; but I declare that I can never sufficiently admire the goodness of my God.

Whoever speaks of pure love speaks of pure suffering.

When you hear the voice of your divine Spouse, harden not your heart, for remember that this voice comes and passes away in a moment—sometimes to return no more.

What can I desire more than to become a perfect copy of Jesus crucified?

There must be no reserve in love. God will take care of you, according as you forget yourself. His kingdom is a kingdom of peace in the midst of sufferings.—*Bl. Margaret Mary.*

Nineteenth Day.

WHEN Blessed Margaret Mary was in retreat, preparatory to her religious profession, Our Lord said to her, after holy communion: "Behold the wound in My side, wherein thou mayest dwell now and at all times; thou wilt be able to preserve in that

abode the robes of innocence, in which I have clothed thy soul, so that hereafter thou mayest live the life of the Man-God; living as though thou wert not living, so that I may live entirely in thee; acting as though thou didst not act, but I alone acting in thee, since I desire to be all things to thee. To love and suffer blindly must be thy motto: one heart, one love, one God!" After hearing these words, Blessed Margaret Mary wrote with her blood the following protestation of love: "I, a miserable and wretched creature, promise my God to submit and sacrifice myself in all that He commands, immolating my heart for the accomplishment of His good pleasure, without any other reservation than His greater glory and His pure love, to which I consecrate and abandon my entire being and every moment of my life. I belong forever to my Beloved; I am His slave, His servant, and His creature, since He belongs wholly to me, and I am His unworthy spouse, Sister Margaret Mary, dead to the world. All from God, and nothing from myself; all to

God, and nothing to myself; all for God, and nothing for myself!"

Twentieth Day.

"During the octave of the feast of Corpus Christi," continues Blessed Margaret Mary, "Our Lord showed me His Sacred Heart and said to me: Behold this Heart which has loved men so tenderly that it has spared nothing, and it is willing to consume itself in order to testify its love for them. In return, I receive from many persons ingratitude, contempt, irreverences, sacrileges, and coldness. But what grieves me still more is that I am treated in this manner by hearts consecrated to My service. For this reason I ask that the first Friday after the octave of Corpus Christi be established as a particular feast to honor My Heart. You will communicate on that day, and make an act of reparation for all the insults which it has received while exposed on the altar. I promise that My Heart shall shed abundantly the graces of its love upon those who will show Me this honor and who will

endeavor to urge others to do the same." "But, my Lord, to whom do you speak?" said Blessed Margaret Mary, "to a miserable creature and a poor sinner, whose unworthiness will be an obstacle to the accomplishment of Thy wishes. Thou hast so many other generous souls, who will execute Thy desires." Then Our Saviour answered: "Do you not know that I make use of the weak to confound the strong, and that it is ordinarily upon the little and the poor in spirit, that My power manifests itself with the greatest glory, so that they may attribute nothing to themselves?"

Twenty-first Day.

"SEEK occasion to please the Heart of Jesus by the practice of holy charity, in always thinking and speaking well of your neighbor, assisting the poor according to your ability, spiritually and corporally, considering Jesus Christ in their person; and doing nothing to them which you would not wish to be done to yourself. Be patient towards all, in order to give

confidence to each one, and above all to the poor, who come to you in their need. Be a friend to every one and an enemy to no one; then you will become like unto God."—*Bl. Margaret Mary.*

Twenty-second Day.

As often as you hear the clock strike, call to mind the blessed and happy moment when the Adorable Heart of Jesus was formed by the operation of the Holy Ghost in the most pure womb of our sovereign Lady, and thank that adorable Heart for its infinite charity to us.

When any pain, affliction, or mortification shall befall you, say to yourself: "Take what the Heart of Jesus sends thee to unite thee to Himself."—*Bl. Margaret Mary.*

Twenty-third Day.

Imitate the actions of Jesus by your exactness and promptitude in performing all that your duties enjoin.

Love to be unknown and forgotten.

Take your crosses indifferently and

without choice, as it shall please Providence to lay them upon you.—*Bl. Margaret Mary.*

Twenty-fourth Day.

THE most mortified will be the most tenderly caressed by the Heart of Jesus.

The most charitable will be the best loved by the Heart of Jesus.

The most silent will be the best instructed by the Sacred Heart.

The most obedient will have the most credit and power with the Heart of Jesus.—*Bl. Margaret Mary.*

Twenty-fifth Day.

JESUS will never abandon you if you do not first abandon Him.

If Jesus makes you experience disappointment, and causes you to meet with inconstancy in human friendship, it is because He loves you and does not wish you to become attached to what is perishable.

Twenty-sixth Day.

THE life of Jesus in the Blessed Sacrament is hidden from the eyes of creatures, who perceive noth-

ing but the poor and contemptible appearance of bread; in the same manner I will endeavor to keep myself so hidden as to have no greater joy than when I find myself surrounded by all that is most abject and poor, ever availing myself of the rebuffs and contempt I meet with from creatures, in order to remain buried under the ashes of humility.

Listen attentively to the voice of your Master, Who says to you, "Learn of Me, for I am meek and humble of heart, and you shall find rest to your soul."

Twenty-seventh Day.

BE faithful to your rules by preferring them to everything, and not neglecting one of them, however trifling.

Love will make all things easy to you.

Let us love one another in the Heart of Jesus Christ; let us love Him for one another; let us love Him in all events, and let our watchword always be "Fiat voluntas tua."

St. Augustine says: "Love and do

whatever you wish," for whoever has love has all, and does all by love, in love, and for love; and it is love which gives a value to everything.

Twenty-eighth Day.

LET us endeavor to learn to bear our cross well, in a loving silence, for it is a most precious treasure which we should keep secret, lest it be taken from us.

To speak sincerely to you, I do not believe that these promised graces and blessings consist in an abundance of temporal things, for He says this abundance makes us poor in His grace and love, with which it is His wish to enrich our souls and hearts.

Be not weary, but look upon it as a great happiness when your difficulties increase, and bring crosses, humiliations, and mortifications, which are the true marks of His approbation.

Provided God is satisfied, that should be enough for us, without being disturbed at our little dissatisfactions, which generally arise from self-love and a want of mortification. Cultivate simplicity by stifling the in-

pressions of self-love which cause us to desire to suffer only in the way we please, and to make an ill use of the opportunities furnished us by divine providence.—*Bl. Margaret Mary.*

Twenty-ninth Day.

Put in some place where you will see it often an image of the Divine Heart of Jesus: this image will remind you to raise your affections to God.—*Lansperge.*

The Heart of Jesus wills that the hearts which are His should be detached from everything and from themselves.—*Bl. Margaret Mary.*

O Divine Heart, seat of all virtues, produce in my heart the taste for and the imitation of those virtues.—*Father de Gallifet.*

Be charitable towards your neighbor, liberal to the poor, regard God alone in all your actions, seek Him in simplicity, purity, and humility of heart, desire only to please Him, attribute the glory of everything to Him without caring to acquire any esteem or reputation amongst men.—*Bl Margaret Mary.*

Thirtieth Day.

JESUS wills that we should be faithful and prompt to follow His lights and movements.

Jesus loves you, and will not permit you to perish whilst you have confidence in Him.

United in spirit to the choir of angels pray frequently and earnestly for the conversion of sinners, the perseverance of the sick and agonizing, and the release of the souls in purgatory.

O Jesus, form my heart according to Thy Heart, and then my life, whole and entire, will flow on according to Thy good pleasure.—*St. Gertrude.*

Prayers and Devout Exercises

For the Month of June, the Feast of the Sacred Heart, Corpus Christi, and Visits to the Blessed Sacrament.

AN ACT OF REPARATION TO THE MOST SACRED HEART OF JESUS, IN THE ADORABLE SACRAMENT OF THE ALTAR.

MOST amiable and adorable Jesus! always burning with love for us, always sensible of our miseries, always burning with the desire of enriching us with Thy treasures, and of giving Thyself entirely to us! Jesus, my Saviour and my God! Thou, Who, through the excess of the most ardent and most extraordinary love, hast deigned to be our Victim in the Most Adorable Eucharist, in which Thou offerest Thyself daily in sacrifice for us upon thousands of altars! What ought to be our feelings, when we see in the hearts of the greater part of men nothing but forgetfulness, ingratitude, and contempt for Thy

favors? Was it not enough for Thee, my dear Saviour, to have chosen the most painful of all means to procure our salvation, while it was in Thy power to manifest Thy love in a way which would have cost Thee much less? Was it not enough for Thee to have endured that mortal agony, into which Thou wert plunged at the sight of our sins, of which Thou didst consent to bear the entire weight? Why still expose Thyself to all the indignities which the malice of men and demons inflicts upon Thee? Ah, my God and my Redeemer! what must have been the sentiments of Thy most holy Heart at the sight of so much ingratitude? How great must have been the bitterness which so much insult and sacrilege brought on Thy tender Heart! Penetrated with the most lively grief at the sight of such ingratitude, behold me prostrate and annihilated in Thy presence, to make Thee, in all humility, a reparation of honor, for all the injuries which Thou hast endured upon our altars since the institution of this Adorable Sacrament. With a heart humbled and

pierced with grief, I ask pardon of Thee a thousand times for all these base wrongs. O my God, why can I not wash with my tears, or even with my blood, those places where Thy Sacred Heart has been so fearfully despised, where the most precious pledges of Thy divine love have been received with such strange contempt? Why is it not allowed me to repair such sacrileges and such profanations by some new homage, humiliation, and self-annihilation? Why might I not be for one moment only master of the hearts of all men, to recompense in some manner with the sacrifice I would make to Thee, the forgetfulness and insensibility of all those who would not know Thee, or knowing Thee, have loved Thee so little?

But, O adorable Saviour, that which covers me with confusion, and which ought to make me lament most, is, that I have been myself one of these ungrateful creatures. You, O my God, Who behold the very depths of this heart of mine, behold also the grief which I feel for my ingratitude, and at seeing Thee treated with such

indignity! Behold the disposition in which I am to do and suffer all to repair it! See me, then, O Lord, with my heart broken with grief, humbled, beaten to the ground, and ready to receive at Thy hands all that Thou shalt be pleased to exact in reparation for such outrages.

Accept, O eternal Father, this reparation of honor in union with that which was rendered to Thee on Calvary by the most holy Heart of Thy divine Son, and with that which the most holy Virgin made Thee at the foot of the cross. Deign to hear the prayer of this Divine Heart, pardon me all the indignities and irreverences of which I have been guilty, and, by Thy grace, give efficacy to the resolution which I now form, of never ceasing to love Thee with all the ardor possible, and of ever seeking new opportunities of honoring Thee. O Jesus, my King, my Saviour, and my God! I believe firmly that Thou art really present in the adorable Eucharist, and I desire in future to testify my belief, by the respect with which I appear in Thy presence, and by my

assiduity in adoring Thee. And as I protest that I wish in particular to honor Thy Sacred Heart, contained in the Most Adorable Sacrament of the Altar, I desire to fix in it my dwelling for the remainder of my life. Grant, O my God, this grace which I beseech of Thee most earnestly, that at the moment of my death Thou wouldst receive my last sigh into Thy Sacred Heart. Amen.

Ejaculation.

MAY the Heart of Jesus in the Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

AN ACT OF ADORATION.

O most adorable Jesus, dwelling in the tabernacle! prostrate before the throne of Thy veiled majesty, I, Thy unworthy servant, beseech Thee to receive my profound adoration. I firmly believe that Thou art really present in the Holy Eucharist, as powerful, as amiable, and as

adorable as Thou art in heaven. With the angels of heaven I adore Thee. Thou hast mercifully hidden the splendor of Thy majesty, lest it should deter us from approaching Thy sanctuary; I believe that Thou dwellest on our altars not only to receive our adoration, but to listen to our petitions, to remedy our evils, to be the strength and nourishment of our souls, our Refuge, and our Mediator in all necessities.

I hope in that boundless mercy which detains Thee a Prisoner of love in the tabernacle. I love that infinite goodness which induced Thee to institute this Holy Sacrament of the altar, in which Thou dost communicate Thyself so liberally and so wonderfully to Thy creatures. I thank Thee for so convincing a proof of Thy love, and ardently wish that I could worthily acknowledge all the blessings I have ever received from this fountain of grace and mercy. I sincerely regret that this precious pledge of Thy love is received by many Christians with so much coldness and indifference. I wish to make amends for my own ingratitude

and for all those sinful acts of my life, by which I have wounded Thy loving Sacred Heart. I adore Thee, O my God, present in the Holy Eucharist, as my Creator, my Preserver, and my Redeemer.

I recognize Thee as my only Master; I offer Thee all that I have, all that I am, all that depends on me; I offer Thee my mind to think of Thee, my will to serve Thee, my body to labor and to suffer for Thy love. I am Thine; I give myself to Thee; I consecrate myself to Thee; I abandon myself to Thee; I wish to live and to die for love of Thee.

Ejaculation.

O Sacrament most holy! O Sacrament divine;
All praise and all thanksgiving be every moment Thine!

Three hundred days' indulgence, each time; S. P. Ap., Apr. 15, 1915.

REPARATION OF HONOR TO OUR LORD JESUS CHRIST IN THE BLESSED SACRAMENT OF THE ALTAR.

Most adorable Saviour, by the most wonderful prodigy of Thy love

for us, Thou dost shut Thyself up in the Most Blessed Sacrament of the Altar, in order to be the perpetual sacrifice of the New Law, the innocent Victim of our sins, the celestial Food of our souls, our kind Physician, our good Master, our powerful Mediator, and our loving Father. But, alas! with what ingratitude on our part Thine infinite kindness is repaid. Prostrate before Thine altar, where Thou art as really present as in the highest heavens, we come to make reparation for all the injuries and for all the ingratitude inflicted on Thy loving Heart in this Sacrament.

O divine Jesus, could we but make a fitting reparation for all blasphemies, all profanations, and all sacrileges ever committed; for the want of devotion and neglect of preparation for holy communion, for the little fruit we have drawn from it.

Pardon, O Lord, pardon for so many Christians who know Thee not, and who offend Thee; for so many heretics who insult Thee; for so many impious men and apostates who persecute Thee. By the fervor of our

love we would wish to make amends to Thee for all their contempt, and for all their sacrileges.

How happy should we be, O Jesus, could we but make reparation to Thy glory, by our respect, by our zeal, aye, even by the shedding of our blood. At least, most adorable Saviour, grant us the grace to love Thee in the Most Holy Sacrament of the Altar, with the most tender, the most generous, the most perfect, the most constant love.

Virgin most holy, through thy holy and immaculate heart, make us enter into the Adorable Heart of thy divine Son, Jesus Christ.

O sweet St. Joseph! obtain for us the gift of prayer and of perpetual union with Jesus and Mary. Amen.

Devout Exercises for Holy Thursday for the Feast of Corpus Christi, and for all the Thursdays of the Year.

THE Sovereign Pontiff, Pius VII., by rescripts from the Office of the Secretary of Memorials, Feb. 14,

1815, and April 6, 1816, granted a plenary indulgence, under the usual conditions, to all those who shall take part for an entire hour in the public exercise known as the "Holy Hour" in order to venerate the Passion and Death of Jesus Christ and to worship and meditate upon the burning love whereby He was led to institute the Holy Eucharist; an indulgence of ten years to those who, being at least contrite, perform this pious exercise publicly or privately; S. P. Ap., Mar. 21, 1933.

VISIT TO THE BLESSED SACRAMENT.

His Holiness, Pope Pius IX., by a brief, Sept. 15, 1876, granted to all the faithful who, with at least contrite heart and devotion, shall visit the Most Blessed Sacrament, and say before it the Our Father,

the Hail Mary, and the Glory be to the Father, each five times, and another Our Father, Hail Mary, and Glory be to the Father, for the intentions of the Holy Father, an indulgence of fifteen years, every time; S. P. Ap., May 20, 1935.

Prayer.

DEAR Jesus, in the Sacrament of the Altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless

Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

O Jesus in the Blessed Sacrament, have mercy on us.

Indulgence of three hundred days, each time; Brief, May, 20, 1911.

PRAYER OF ST. ALPHONSUS DE LIGUORI FOR THE VISIT TO THE BLESSED SACRAMENT.

LORD Jesus Christ, Who, through the love which Thou bearest to men, dost remain with them day and night in this Sacrament, full of mercy and of love, expecting, inviting, and receiving all who come to visit Thee, I believe that Thou art present in the Sacrament of the Altar. From the abyss of my nothingness I adore Thee, and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this Sacrament, for having given me for my advocate Thy most holy Mother, Mary, and for

having called me to visit Thee in this church.

I this day salute Thy most loving Heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in compensation for all the injuries Thou hast received from Thy enemies in this Sacrament; thirdly, I wish by this visit to adore Thee in all places in which Thou art least honored and most abandoned in the Holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thy infinite goodness. I purpose, with the assistance of Thy grace, never more to offend Thee; and at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires, and all that I have. From this day forward do what Thou wilt with me and with whatever belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory, particularly those who were most

devoted to the Blessed Sacrament and to most holy Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving Heart; and, thus united, I offer them to Thy eternal Father, and I entreat Him, in Thy name and for Thy sake, to accept them.

His Holiness, Pius IX., by an autograph rescript, Sept. 7, 1854, granted to all the faithful every time that with at least contrite heart and devotion, they shall say this prayer before the Most Blessed Sacrament an indulgence since increased to five years. A plenary indulgence once a month to all those who, every day for a month, shall say this prayer, on any day on which, being truly penitent, after confession and communion, they shall pray for the intention of the Sovereign Pontiff and make a visit to a church or public oratory; S. P. Ap., Feb. 25, 1933.

AN ACT FOR SPIRITUAL COMMUNION, COMPOSED BY ST. ALPHONSUS M. DE LIGUORI.

MY Jesus I believe that Thou art in the Most Holy Sacrament. I love Thee above all things and I desire to possess Thee within my soul.

Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as already there and unite myself wholly to Thee; never, never permit me to be separated from Thee.

Ejaculation.

O sweetest heart of Jesus! I implore
That I may ever love thee more and more.

PRAYER TO THE MOST HOLY TRINITY FOR THE EXALTATION OF THE BLESSED EUCHARIST, AND FOR THE WANTS OF THE HOLY CATHOLIC MOTHER CHURCH.

O MOST august Trinity, Father, Son, and Holy Ghost, three persons and one omnipotent God, to Whom Christ Jesus, God and man, renders in the Sacrament of the Eucharist continual honor and immortal praise, I believe in Thee, I adore Thee, I love Thee, and, with deep abasement and reverence, I unite my humble praises with the supreme honor offered to Thee by this veiled and sacred Humanity. O heavenly Father, how great has been Thy good-

ness to us. Thy infinite mercy substituted for the shadowy sacrifices of the Old Law, which could not satisfy Thee, this supreme Holocaust; and for the manna which of old poured down from heaven to nourish Thy first people in the desert, Thou givest to us the living flesh, the precious blood of the God-Man. This, His sacrifice, is daily offered on our altars; receive it, O Lord, as worthy of Thy greatness, and as the truest witness of Thy sovereignty; receive it as the solemn thanksgiving for a world's redemption, and especially from that Church which Thou hast filled with blessings. Take it, dear Lord, as the infinite satisfaction which appeases for the sins that have irritated Thy justice; and, above all, accept it as the most efficacious of all prayers whereby to obtain from Thy goodness the graces we need to sanctify our souls; for the exaltation of Thy holy Church, for the spread of Thy Gospel, and for the glory of Thy most holy name. Behold, O King of heaven and earth! the face of Thy Christ, immolated on Calvary for

our sins; consider this dear object of Thy complacency disfigured on the cross, annihilated on the altar, hidden in the tabernacle, become food for the salvation of His people; and when Thou, O Lord, lookest upon this august spectacle, pardon our offences, grant us Thy protection, and receive us into Thy eternal kingdom. Thou didst perfect with infinite gifts His sacred humanity; for our sakes Thou didst enrich it with all grace, and didst constitute Him our Teacher, our High-Priest, our Mediator, the firm Rock of our salvation. To Thee He pleads for us, in Thy name He instructs us, He sacrifices Himself for our Redemption. Oh! suffer the anger of Thy justice to be appeased by His powerful mediation, that it may obtain for us all the riches of Thy eternal love.

Vindicate, O Father, the glory of Thy Son against sinners, and against the blasphemers of the Adorable Eucharist, as of old Thou didst declare Thine own. The innocent Lamb of God is as a sign of contradiction, against which the darts of in-

fidels and heretics, of schismatics, of impious and wicked Christians, are maliciously cast. Too often He is a father forgotten by His own children, a monarch slighted by His subjects, a master abandoned by His disciples, a God dishonored by His creatures. But now grant, O eternal Father, that this Thy dearly beloved Son, to Whom we owe our all, may again receive His rights within the eucharistic species, that all nations, all sects, returning into the bosom of the Holy Catholic Church, may acknowledge Him, that therein all minds and hearts may be subject to Him, and that this Divine Sacrament may receive respect love, adoration, thanksgiving and praise throughout the world.

And for Thy holy Church, which glories in exalting the Blessed Sacrament, and in extending its worship, we pray that the continual presence therein of her divine Saviour may perfect her; may it increase the faith, the hope, the charity, of her living members; may it revive the faith and zeal of those who slumber, may it mul-

tiply her children, and be her defence against all her enemies. Bless, O my God, with Thy richest blessings, [N.], our chief bishop, the vicar of Thy Son here on earth, the visible head of His universal Church. Bless also the bishops and pastors of Thy Church, especially [N.], our prelate; all priests, and especially those who are members of the "*Eucharistic League.*" Bless, O Lord, all Religious of both sexes, all Orders in Thy Church, all rulers, princes, magistrates, and all Thy people; grant that Thy Most Holy Sacrament may be to all the fountain of life, the treasure of grace, the banquet of joy, and the throne of mercy.

With Thy tender benediction, look, O Lord, upon the faithful adorers of this Most August Sacrament, and deign to hear the vows, the prayers, the sighs, that day and night they offer for Thy glory, for the increase of love and veneration to the mystery of the Eucharist.

Finally, O my Lord and my God, I beseech Thee, by the merits of this thrice-holy Victim, to have mercy on

the poor, the afflicted, the sick, and the agonizing. Relieve them all in their sufferings, console them in their afflictions, help them in their need, strengthen them in their weakness, animate them in their combats, and to the souls detained in purgatory, apply the blood of this adorable sacrifice; and, if it be Thy good pleasure, speedily deliver them from that painful prison, so that they may come to adore Thee and give Thee glory, with all Thy saints, eternally in heaven.

Say the Our Father three times, three Hail Marys three times, and Glory be to the Father three times, to the Most Holy Trinity.

A PRAYER FOR THE CHURCH, AND THE CIVIL AUTHORITIES.

(Composed by Archbishop Carroll.)

WE pray Thee, O almighty and eternal God! Who through Jesus Christ hast revealed Thy glory to all nations, to preserve the works of Thy mercy, that Thy Church, being

spread through the whole world,' may continue, with unchanging faith, in the confession of Thy name.

We pray Thee, Who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life our chief bishop, [N. N.], the vicar of Our Lord Jesus Christ, in the government of His Church; our own bishop, [N. N.], [or, if he is not consecrated, our bishop-elect]; all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice! through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with Thy holy spirit of counsel and fortitude, the President of the United States; that his administration may be conducted in righteousness, and be eminently useful to Thy people, over whom he presides, by encouraging due respect for virtue and religion, by a faithful execution of the

laws in justice and mercy, and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate to us the blessings of equal liberty.

We pray for his excellency, the governor of this State, for the members of the assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare, that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise, to Thy unbounded mercy, all our brethren and fellow-citizens throughout the United States, that they may be blessed in the knowledge and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the

world cannot give, and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray Thee, O Lord of mercy, to remember the souls of Thy servants departed, who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our parents, relatives, and friends; of those, who, when living, were members of this congregation, and particularly of such as are lately deceased; of all benefactors, who by their donations or legacies to this church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, our Lord and Saviour. Amen.

ACT OF RECOMMENDATION TO JESUS IN BEHALF OF THE HOLY SOULS IN PURGATORY.

O my God, I recommend to Thy clemency the holy souls in

purgatory, and especially those to whom I am most indebted by the bond of charity or of justice; and chiefly I implore Thee in behalf of those who, during their life, have been most devout to the Blessed Sacrament; as also those who have most loved the Blessed Virgin. For this I offer Thee, my good Jesus, Thy wounds, Thy agony, Thy death, and all the merits of Thy most bitter Passion. I know that it is Thy pleasure I should pray for these holy souls, who are worthy of Thy love. Hear, then, dear Lord, and grant this my prayer in their behalf, which I present to Thee in the words of Thy holy Church: "Requiem æternam dona eis, Domine, et lux perpetua luceat eis:" "Eternal rest give unto them, O Lord, and let perpetual light shine upon them."

Little Office of the Sacred Heart of Jesus.

THIS is the new version of the Little Office of the Sacred Heart. Pope Leo XIII. granted an indulg-

ence since increased to seven years, for its recitation in Latin or in an approved translation. This indulgence can be gained each time (S. P. Ap., Mar. 18, 1932). The English translation herewith offered has the approbation of the Archbishop of New York. It was published in 1902 by the "Apostleship of Prayer."

learn that the original and principal author of this Little Office of the Sacred Heart was Father Croiset, S. J. Later it was slightly modified and republished in a more complete form by Father de Gallifet, S. J. "These two original versions," the editor tells us, "having been recently collated by Father de Franciosi, S. J., His Eminence, Cardinal Langenieux, Archbishop of Rheims, graciously acceding to the request of the Very Reverend Father Peulties, S. J., Provincial of the Province of Champagne, earnestly petitioned the Sovereign Pontiff, Pope Leo XIII., to grant his approbation to this Little Office and permit its public use. This petition, confided to His Eminence Cardinal

Steinhuber, as Promoter of the Cause, and presented by him to the Sacred Congregation of Rites, received from the Congregation the fullest consideration—"re mature perpensa." The Fathers of the Congregation having introduced certain emendations into the text, and taken note of the observations of the most Reverend Promoter of the Faith, declared their opinion that a favorable answer to the petition seemed to be called for. His Eminence Cardinal Ferrata, Prefect of the Congregation of Rites, having in consequence and without further delay, reported the proceedings of the Congregation to the Vicar of Christ, His Holiness, "Suprema Auctoritate sua," in virtue of his supreme authority, was pleased to confirm the decree of the Sacred Congregation and to authorize the faithful to make public use henceforth of this Little Office of the Sacred Heart.

Considering, as well, the natural connection between devotion to the Sacred Heart and devotion to the Immaculate Conception, we have thought it advisable to add the Little Office

of the Blessed Virgin." It will be found right after the "Little Office of the Sacred Heart" given below.

Little Office of the Sacred Heart.

MATINS.

V. O Lord, open Thou my lips,
R. And my mouth shall sound Thy praise.

V. O God, come to my assistance.
R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

THOU, joy of all the courts of heaven,
Thou, splendor of the Father's face,
In mercy didst our flesh embrace,
To be for us a victim given.

Our heart's delight, O Jesu, bless
My heart with fires that purify,
Lest it should praise unworthily,
Thy Heart, the Throne of holiness.

Sweet, lovable beyond compare,
O Heart, which love has set on fire,
Which languishes with love's desire,
Thy mercy show me; hear my prayer.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near,
Be thou by every heart adored. Amen.

Antiphon. O Sacred Heart of Jesus, most obedient to thy Father's will, turn our hearts to thyself that we may ever do those things which are pleasing to thee.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us Pray.

O Lord Jesus, Who hast deigned to open to the Church, Thy Spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

LAUDS.

V. O God, come to my assistance,
R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

O HEART, the Godhead's worthy throne
Thee did the Spirit's power create,
In Mary's womb immaculate,—
The Virgin Mother's holy One.

Praised is through thee the Trinity;
Thou art the Father's bliss; the Son
Hath knit thee with Himself in one;
And rests the Holy Ghost in thee.

In thee the wrecked world safety finds,
And faithful souls their peace secure,
A cloister too, where chaste and pure
Serenely rest their hearts and minds.

Sweeter art thou than honey stored,
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near,
Be thou by every heart adored. Amen.

Antiphon. O Sacred Heart of Jesus, thirsting for our salvation, recall us faithless wanderers to a right mind, that we may not die in our sins.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us Pray.

O Lord Jesus, Who hast deigned to open to the Church, Thy Spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

PRIME.

V. O God, come to my assistance,

R. Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

HEART, victim of eternal love,
Undying bliss of all the blest,
Of mortal men the strength and rest,
Their one, their highest hope above.

When, with deep wound, love pierced thy side
It welcomed us, and in the gate
It cried: "Come quickly, do not wait;
Behold the way, how fair and wide!"

Since thou hast washed us in that tide
Of blood which gushed from every pore,
Gather and keep us evermore
Deep in the shelter of thy side.

Sweeter art thou than honey stored,
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near,
Be thou by every heart adored. Amen.

Antiphon. O Sacred Heart of Jesus, most perfect pattern of purity, make us to be clean of heart, that we may be worthy to be found like unto thee.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us Pray.

O Lord Jesus, Who hast deigned to open to the Church, Thy Spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

TIERCE.

V. O God, come to my assistance,

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

MAY that same love, O stricken breast,
Now wound our hearts, which wounded thine;
And fill us with love's sacred wine,
Life-giving nectar of the blest!

In faith's new mystery to our hearts
God gives His flesh to be their food,
And the full chalice of His blood
In His own feast of love imparts.

He, Whom all heaven with blissful dread
Adores, now shrouds His majesty
With mystic veil that He may be
To little ones their daily bread.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near,
Be thou by every heart adored. Amen.

Antiphon. O Sacred Heart of Jesus, most meek with all thine enemies, may thy peace so reign in us, that from our hearts we may forgive those that persecute and calumniate us.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that **Thy** law be ever in the midst of my heart.

Let us Pray.

O Lord Jesus, Who hast deigned to open to the Church, Thy Spouse, the unspeakable delights and riches of Thy Heart, grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

SEXT.

V. O God, come to my assistance,

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be

to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

GOD will our choicest victims slight
O Heart, unless they rest on thee,
Whose altar wide, all earth and sea
Embracing, towers o'er heaven's height.

Here reign enthroned the virtues all,
Whose bright array with faithful care
Must needs watch innocence so fair,
Lest left alone she surely fall.

In this Heart's depths that law of right
Moves, which should rule earth's destiny;
And thence for our felicity
Grace pours its stream of love and light.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near,
Be thou by every heart adored. Amen.

Antiphon. O Sacred Heart of Jesus, broken with sorrow for our sins, bestow on us a humble and contrite

heart, that we may bring forth fruits worthy of penance.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us Pray.

O Lord Jesus, Who hast deigned to open to the Church, Thy Spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

NONE.

V. O God, come to my assistance,

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time,

instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

O HEART, the sun's pure ray near thine
Is dark; heaven shrinks near thine abode;
Thou sum of all the works of God,
Of His eternal word the shrine.

Thine acts, O Heart, encompass all
The offerings worthy of the Sire;
Nor is there any least desire
Not thine, on which His blessings fall.

Our sins the wrath of God provoke;
He lifts the thunderbolt, yet sees
Thy throbbings, gentle Heart, and these
Stay and recall His vengeful stroke.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near,
Be thou by every heart adored. Amen.

Antiphon. O Sacred Heart of Jesus, to which poverty was most dear, place us as a seal upon thyself, that

in thee, as in our only treasure, our hearts may ever wholly be.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us Pray.

O Lord Jesus, Who hast deigned to open to the Church, Thy Spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

VESPERS.

V. O God, come to my assistance,

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

EQUAL to God's dread sanctity,
O Victim Heart, thine altar bears
Always, regarding not the years,
Atonement for iniquity.

Filling with plaintive note thy nest,
She feeds, who is thy mystic dove.
Among thy flowers on bread of love—
Thy Spouse, O Heart of God, at rest.

Here breathes that stainless lily's breath,
Which decks the virgin's crown so rare
And here the rose without compare
Grows red to grace the martyr's death.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near,
Be thou by every heart adored. Amen.

Antiphon. O Sacred Heart of Jesus, full of loving kindness for those who love thee, may our flesh and our heart

be absorbed in thee, that thou mayest be the love of our heart and our portion forever.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us Pray.

O Lord Jesus, Who hast deigned to open to the Church, Thy Spouse, the unspeakable delights and riches of Thy Heart; grant that we, Thy servants, may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

COMPLINE.

V. O God, come to my assistance,

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost,

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima till Paschal time, instead of Alleluia, *is said:* Praise be to Thee, O Lord, King of eternal glory.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Hymn.

ON fire with love's sweet violence,
The Mother's heart pants ceaselessly
All for her Son's—His own to be
In mystic self-indifference.

The bonds of love, which naught can part,
The Mother's heart with His unite;
His fires of love do hers ignite
And hers re-enter straight His Heart.

Sweeter art thou than honey stored;
O Sacred Heart, to thee are dear
Pure minds, to thee pure hearts draw near,
Be thou by every heart adored. Amen.

Antiphon. O Victim of charity, most loving Heart of Jesus, immolated for our sins, neglected and outraged by ungrateful men, change us, quicken us, and set us on fire.

V. My heart is ready, O God of my heart, to do Thy will.

R. My God, I have willed it, that Thy law be ever in the midst of my heart.

Let us Pray.

O Lord Jesus, Who hast deigned to open to the Church, Thy Spouse, the unspeakable delights and riches of Thy Heart; grant that we Thy servants may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source. Who livest and reignest world without end. Amen.

Little Office of the Immaculate Conception.

AT MATINS.

Eja, mea labia, nunc annuntiate
Laudes et præconia
Virginis beatæ.

Come, my lips, and wide proclaim
The blessed Virgin's spotless fame.

V. Domina, in adjutorium meum intende.

V. O Lady, make speed to befriend me,

R. Me de manu

R. From the

hostium potenter defende.

V. Gloria Patri. Alleluia.

hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

From Septuagesima to Easter, instead of Alleluia *is said:*

LAUS tibi, Domine, Rex æternæ gloriæ.

PRAISE be to Thee, O Lord, King of everlasting glory.

Hymnus.

SALVE, mundi Domina,
Cœlorum Regina:
Salve, Virgo virginum,
Stella matutina.

Salve, plena gratia,
Clara luce divina:
Mundi in auxilium,
Domina, festina.

Hymn.

HAIL, Queen of the heavens,
Hail, Mistress of earth,
Hail, Virgin most pure,
Of immaculate birth:

Clear star of the morning,
In beauty enshrined,
O Lady, make speed
To the help of mankind!

Ab æterno Dominus
Te præordinavit
Matrem unigeniti
Verbi, quo creavit.

Thee, God, in the depth
Of eternity chose;
And formed thee all fair
As His glorious Spouse;

Terram, pontum, æthera:
Te pulchram ornavit
Sibi Sponsam, quæ in
Adam non peccavit.

And called thee His Word's
Own Mother to be,
By Whom He created
The earth, sky, and sea.

Amen.

Amen.

V. Elegit eam Deus, et præ-elegit eam.

V. God elected her, and pre-elected her.

R. In tabernaculo suo habitare fecit eam.

R. He made her to dwell in His tabernacle.

V. Domina, exaudi orationem meam.

V. O Lady, hear my prayer,

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

Oremus.

Let us Pray.

Sancta Maria, Regina cœlorum, mater Domi-

Holy Mary, Queen of heaven, Mother of

ni nostri Jesu Christi, et mundi Domina, quæ nullum derelinquis, et nullum despicis; respice me, Domina, clementer oculis pietatis, et impetra mihi apud tuum dilectum Filium cunctorum veniam peccatorum: ut qui nunc tuam sanctam et immaculatam Conceptionem devoto affectu recolo, æternæ in futurum beatitudinis bravium capiam, ipso, quem virgo peperisti, donante Domino nostro Jesu Christo: qui cum Patre et Sancto Spiritu vivit et regnat, in Trinitate perfecta

Our Lord Jesus Christ, and Mistress of the world, who forsakest no one, and despisest no one; look upon me, O Lady, with an eye of pity, and entreat for me, of thy beloved Son, the forgiveness of all my sins: that as I now celebrate with devout affection thy holy and immaculate Conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of Him whom thou, in virginity, didst bring forth, Jesus Christ our Lord: Who, with the Father and the Holy Ghost, liveth and reigneth, in per-

Deus in sæcula sæculorum. Amen.

V. Domina, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

fect Trinity, God, world without end. Amen.

V. O Lady, hear my prayer,

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

AT PRIME.

V. DOMINA, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. O LADY, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Gloria Patri. Alleluia.

V. Glory be to the Father, etc. Alleluia.

Hymnus.

SALVE, Virgo sapiens,
Domus Deo dicata,
Columna septemplici
Mensaque exornata.

Ab omni contagio
Mundi præservata :
Ante sancta in utero
Parentis, quam nata.

Tu, Mater viventium,
Et porta es Sanctorum :
Nova stella Jacob,
Domina Angelorum.

Zabulo terribilis
Acios castrorum:
Portus et refugium
Sis Christianorum.

Amen.

Hymn.

HAIL, Virgin most wise,
Hail, Deity's shrine,
With seven fair pillars,
And table divine !

Preserved from the guilt
Which has come on us all :
Exempt, in the womb,
From the taint of the fall,

O new star of Jacob,
Of angels the Queen,
O gate of the saints,
O Mother of men,

O terrible as
The embattled array,
Be thou of the faithful
The refuge and stay.

Amen.

V. Ipse creavit illam in Spiritu Sancto.

R. Et effudit illam inter omnia opera sua.

V. Domina, exaudi, etc. (*p.* 412, *cum Oratione ut supra*).

V. The Lord Himself created her in the Holy Ghost.

R. And poured her out among all His works.

V. O Lady, hear, etc. (*with the Prayer and Versicles, as at p.* 412).

AT TIERCE.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

Hymnus.

Salve, arca fœderis,
Thronus Salomonis,

Hymn.

Hail, Solomon's throne
Pure ark of the law,

Arcus pulcher æthe-
ris,
Rubis visionis :

Fair rainbow, and
bush,
Which the Patri-
arch saw.

Virga frondens germi-
nis :
Vellus Gedeonis :
Porta clausa numinis,
Favusque Samsonis.

Hail, Gedeon's fleece !
Hail, blossoming
rod :
Samson's sweet hon-
eycomb,
Portal of God !

Decebat tam nobilem
Natum, præcavere
Ab originali
Labe Matris Evæ.

Well fitting it was,
That a Son so di-
vine
Should preserve from
all touch
Of original sin :

Almam, quam elege-
rat,
Genitricem vere,
Nulli prorsus sinens
Culpæ subjacere.

Amen.

Nor suffer by smallest
Defect to be stained,
That Mother, whom
He
For Himself had
ordained.

Amen.

V. Ego in altissimis habito,

R. Et thronus meus in columna nubis.

V. Domina, exaudi, etc. (*p.* 412,

V. I dwell in the highest,

R. And my throne is on the pillar of the clouds.

V. O Lady, hear, etc. (*with the*

cum Oratione ut supra).

Prayer and Versicles, as at p. 412).

AT SEXT.

V. DOMINA, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O LADY, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

Hymnus.

SALVE, Virgo puerpera,
Templum Trinitatis,
Angelorum gaudium,
Cella puritatis :

Solamen mœrentium,
Hortus voluptatis :
Palma patientiæ,
Cedrus castitatis.

Hymn.

HAIL, virginal Mother !
Hail, purity's cell !
Fair shrine where the Trinity
Loveth to dwell !

Hail, garden of pleasure,
Celestial balm;
Cedar of chastity,
Martyrdom's palm !

Terra es benedicta
Et sacerdotalis,
Sancta et immunis
Culpæ originalis.

Thou land set apart
From uses profane:
And free from the curse
Which in Adam began.

Civitas altissimi,
Porta orientalis:
In te est omnis gratia,
Virgo singularis.

Amen.

Thou city of God,
Thou gate of the east,
In thee is all grace,
O joy of the blest!

Amen.

V. Sicut lilium inter spinas,

R. Sic amica mea inter filias Adæ.

V. Domina, exaudi, etc. (*p.* 412, *cum Oratione ut supra*).

V. As the lily among the thorns,

R. So is My beloved among the daughters of Adam.

V. O Lady, hear, etc. (*with the Prayer and Versicles, as at p.* 412).

AT NONE.

V. Domina, in adjutorium meum intende.

R. Me de manu

V. O Lady, make speed to befriend me.

R. From the

hostium potenter defende.

V. Gloria Patri. Alleluia.

hands of the enemy mightily defend me.

V. Glory be to the Father, etc. Alleluia.

Hymnus.

SALVE, urbs refugii,
Turrisque munita
David, propugnaculis
Armisque insignita.

In Conceptione
Charitate ignita,
Draconis potestas
Est a te contrita.

O mulier fortis,
Et invicta Judith!
Pulchra Abisag virgo,
Verum fovens David!

Hymn.

HAIL, city of refuge!
Hail, David's high tower!
With battlements crowned
And girded with power!

Filled at thy conception
With love and with light,
The dragon by thee
Was shorn of his might.

O woman most valiant,
O Judith thrice blest.
As David was nursed
In fair Abisag's breast

Rachel curatorem
Ægypti gestavit:
Salvatorem mundi
Maria portavit.

As the saviour of
Egypt
Upon Rachel's
knee:
So the world's great
Redeemer
Was cherished by
thee.

Amen. Amen.

V. TOTA pulchra es, amica mea,

R. Et macula originalis numquam fuit in te.

V. Domina, exaudi, etc. (*p.* 412, *cum Oratione ut supra*).

V. THOU art all fair, My beloved,

R. And the original stain was never in thee.

V. O Lady, hear, etc. (*with the Prayer and Versicles, as at p.* 412).

AT VESPERS.

V. DOMINA, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O LADY, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father. etc. Alleluia.

Hymnus.

SALVE, horologium,
Quo retrogradiatur
Sol in decem lineis;
Verbum incarnatur.

Homo ut ab inferis
Ad summa attollatur,
Immensus ab Angelis
Paulo minoratur.

Solis hujus radiis
Maria coruscat;
Consurgens aurora
In conceptu micat.

Lilium inter spinas,
Quæ serpentis conterat
Caput: pulchra ut luna
Errantes collustrat.

Amen.

Hymn.

HAIL, dial of Achaz,
On thee the true sun
Told backward the course
Which from old he had run,

And, that man might be raised,
Submitting to shame,
A little more low
Than the angels became.

Thou, wrapt in the blaze
Of His infinite light,
Dost shine as the morn
On the confines of night:

As the moon on the lost
Through obscurity dawns;
The serpent's destroyer,
A lily 'mid thorns!

Amen.

V. Ego feci in cœlis, ut oriretur lumen indeficiens,

R. Et quasi nebula texi omnem terram.

V. Domina, exaudi, etc. (*p.* 412 *cum Oratione ut supra*).

V. I made an unfailing light to arise in heaven,

R. And as a mist I overspread the whole earth.

V. O Lady, hear, etc. (*with the Prayer and Versicles, as at p.* 412).

AT COMPLINE.

V. Convertat nos, Domina, tuis precibus placatus Jesus Christus Filius tuus,

R. Et avertat iram suam a nobis.

V. May Jesus Christ, thy Son, reconciled by thy prayers, O Lady, convert our hearts,

R. And turn away His anger from us.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Gloria Patri. Alleluia.

V. Glory be to the Father, etc. Alleluia.

Hymnus.

Hymn.

SALVE, Virgo florens,
Mater illibata,
Regina clementiæ,
Stellis coronata.

HAIL, Mother most pure!
Hail, Virgin renowned!
Hail, Queen with the stars
As a diadem crowned!

Super omnes Angelos
Pura, immaculata.
Atque ad regis dexteram
Stans veste deaurata.

Above all the angels
In glory untold,
Standing next to the King
In a vesture of gold!

Per te, Mater gratiæ,
Dulcis spes reorum,
Fulgens stella maris,
Portus naufragorum.

O Mother of mercy,
O Star of the wave,
O Hope of the guilty,
O Light of the grave!

Patens cœli janua,
Sålus infirmorum,
Videamus Regem
In aula Sanctorum.

Through thee may we come
To the haven of rest!
And see heaven's King
In the courts of the blest!

Amen. Amen.

V. Oleum effusum, Maria, nomen tuum.

R. Servi tui dilexerunt te nimis.

V. Domina, exaudi, etc. (*p.* 412 *cum Oratione ut supra*).

V. Thy name, O Mary, is as oil poured out.

R. Thy servants have loved thee exceedingly.

V. O Lady, hear, etc. (*with the Prayer and Versicles, as at p.* 412).

THE COMMENDATION.

Supplices offerimus
Tibi, Virgo pia,
Hæc laudum præconia;
Fac nos ut in via.

These praises and prayers
I lay at thy feet,
O Virgin of virgins!
O Mary most sweet;

Ducas cursu prospero;
Et in agonia
Tu nobis assiste,
O dulcis Maria.

Be thou my true guide
Through this pilgrimage here;
And stand by my side
When death draweth near.

V. Deo gratias.

V. Thanks be to God.

Litany of the Holy Name of Jesus.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God, the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of eternal light,
Jesus, King of glory,
Jesus, the Sun of justice,
Jesus, Son of the Virgin Mary,
Jesus amiable,
Jesus admirable,
Jesus, the powerful God,
Jesus, Father of the world to come,
Jesus, Angel of the great council,
Jesus most powerful,
Jesus most patient,
Jesus most obedient,
Jesus meek and humble of heart,
Jesus, Lover of chastity,

Have mercy on us.

Jesus, Lover of us,
Jesus, God of peace,
Jesus, Author of life,
Jesus, Model of all virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, Father of the poor,
Jesus, treasure of the faithful,
Jesus, Good Shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,
Jesus, joy of angels,
Jesus, King of the patriarchs,
Jesus, Master of the apostles,
Jesus, Teacher of the Evangelists,
Jesus, strength of martyrs,
Jesus, light of confessors,
Jesus, purity of virgins,
Jesus, crown of all saints,
Have mercy on us.

Be merciful, spare us, O Jesus.
Be merciful, graciously hear us, O Jesus.

From all evil,
From all sin,
From Thy wrath,
From the snares of the devil,
Deliver us, O Jesus.

From the spirit of fornication,
From eternal death,
From the neglect of Thy inspirations,
By the mystery of Thy holy incarnation,
By Thy nativity,
By Thy infancy,
By Thy most divine life,
By Thy labors,
By Thy agony and Passion,
By Thy cross and dereliction,
By Thy languors,
By Thy death and burial,
By Thy resurrection,
By Thy ascension,
By Thy institution of the Most Holy Eucharist,*
By Thy joys,
By Thy glory,

Deliver us, O Jesus.

Lamb of God, Who takest away the sins of the world, *spare us, O Jesus.*

Lamb of God, Who takest away the sins of the world, *graciously hear us, O Jesus.*

Lamb of God, Who takest away the

* Invocation added A.D. 1905, by Pope Pius X.

sins of the world, *have mercy on us, O Jesus.*
Jesus, hear us.
Jesus, graciously hear us.

Let us Pray.

O Lord Jesus Christ, Who hast said: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; mercifully attend to our supplications, and grant us the gift of Thy divine charity, that we may ever love Thee with our whole hearts, and never desist from Thy praise.

Give us, O Lord, a perpetual fear and love of Thy holy name, for Thou never ceasest to direct and govern by Thy grace those whom Thou instructest in the solidity of Thy love; Who livest and reignest world without end. Amen.

An indulgence of 7 years each time; plenary indulgence once a month under the usual conditions, for daily and devout recitation of the litany. S. P. Ap., Jan. 2, 1933.

INDULGENCED CHAPLET OF THE SACRED HEART OF JESUS.

Consisting of Acts of Thanksgiving, Reparation and Love.

V. O God, come to my assistance!
R. O Lord, make haste to help me!

1. MOST loving Jesus! My heart expands with gratitude and leaps for joy when contemplating Thy *loving* Sacred Heart, so full of tenderness and sweetness for sinful man. With unbounded confidence in Thy mercy and goodness, I approach Thee with a heartfelt sorrow for my sins. Ah, my sins! how many and how great! With Peter and Magdalen, in tears I bewail and abhor them, because they are an offence to Thee. Grant me pardon for them all! May I die, I beseech Thee, by Thy loving Heart, may I die rather than offend Thee, and may I live only to correspond to Thy love!

Say the Our Father once, the Glory be to the Father five times.

O sweetest Heart of Jesus! I implore
That I may ever love thee more and more.

2. My Jesus! I bless Thy most *humble* Heart; and I give thanks to Thee, Who, in making it my model, not only dost urge me to imitate it, but, at the cost of so many humiliations, dost Thyself stoop to point out the path and smooth for me the way to follow Thee. Foolish and ungrateful that I am, how have I wandered far away from Thee! Mercy, my Jesus, mercy! Away, hateful pride and love of worldly honor! With lowly heart I wish to follow Thee, my Jesus, through humiliations and the cross, and thus to gain peace and salvation. Only be Thou at hand to strengthen me, and I will ever bless Thy Sacred Heart.

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

3. My Jesus! I marvel at Thy most *patient* Heart, and I thank Thee for all those wondrous examples of unwearied patience which Thou didst leave me to guide me on my way. It grieves me that I have still to reproach myself with my extravagant

delicacy, shrinking from the slightest pain. Oh, pour, then, into my heart, dear Jesus, eager and enduring love of suffering and of the cross, of mortification and of penance, that, following Thee to Calvary, I may with Thee attain the joys of paradise!

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

4. Dear Jesus! at the sight of Thy most *gentle* Heart, I shudder to see how unlike mine is to Thine, since at a shadow, at a look, at a word of opposition, I fret and grieve. Oh, then, pardon my excesses, and give me grace that, in every contradiction, I may follow the example of Thy unchangeable meekness, and so enjoy an everlasting, holy peace.

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

5. Sing praise to Jesus for His most *generous* Heart, the conqueror of death and hell; yet never wilt thou

reach its due with all thy praise. More than ever am I confounded, looking upon my craven heart, which, through human respect, dreads even a passing word. Courage, my soul! it shall be so with thee no more. My Jesus, I pray Thee for such strength that, fighting and conquering on earth, I may one day rejoice triumphantly with Thee in heaven.

Our Father once, Glory be to the Father five times.

O sweetest Heart of Jesus, etc.

Let us turn to Mary, consecrating ourselves to her, and trusting in her maternal heart, let us say to her:

By the precious gifts of thy sweetest heart, obtain for me, great Mother of my God and my Mother Mary, a true and lasting devotion to the Sacred Heart of Jesus, thy well-beloved Son, that, united in every thought and affection with that Heart, I may fulfil all the duties of my state of life with ready heart, serving my Jesus ever more, but especially on this day.

V. Heart of Jesus, inflamed with love of us,

R. Inflame our hearts with love of thee.

Let us Pray.

LORD, we beseech Thee, let Thy Holy Spirit kindle in our hearts that fire of charity which Our Lord Jesus Christ, Thy Son, sent forth from His inmost Heart upon this earth, and willed that it should burn with vehemence. Who liveth and reigneth with Thee; world without end. Amen.

The Sovereign Pontiff, Pius VII., March 20, 1815, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this chaplet, an indulgence since increased to seven years, and a plenary indulgence, once a month, on the usual conditions if said daily for a month. S. P. Ap., Mar. 10, 1933.

PRAYER TO OVERCOME EVIL PASSIONS AND TO BECOME A SAINT.

DEAR Jesus, in the Sacrament of the altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! Who,

out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of my duties, supremely to hate all sin, and thus to become a saint.

A PRAYER FOR ALL THINGS NEEDFUL, COMMONLY CALLED THE UNIVERSAL PRAYER.

O my God! I believe in Thee: do Thou strengthen my faith. All my hopes are in Thee: do Thou secure them. I love Thee: teach me to love Thee daily more and more. I am sorry that I have offended Thee: do Thou increase my sorrow.

I adore Thee as my first beginning;

I aspire after Thee as my last end. I give Thee thanks as my constant Benefactor; I call upon Thee as my sovereign Protector.

Vouchsafe, O my God! to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner that Thou willest.

I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God! to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state of life.

Fill my heart with tender affection

for Thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

May Thy grace help me to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by almsdeeds, anger by meekness, and tepidity by devotion.

O my God! make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Make me realize, O my God! the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear Thy judgments, that I may escape hell, and in the end obtain heaven; through Jesus Christ my Lord. Amen.

FOR CONSECRATING A CHILD TO THE SACRED HEART.

O most Sacred and Adorable Heart of Jesus, we consecrate to thee this child [here name the child], his [or her] soul with all its faculties, his heart with all its affections, his body with its senses, now and for all the days of his life. O most merciful Heart of Jesus! grant that this child may never sully by mortal sin the white robe of his baptismal innocence. O most loving Heart of Jesus, preserve this child in Thy divine fear and love all the days of his life, protect him at the hour of his death, and grant him the grace to see his God "face to face" in the joys of paradise. Amen.

Consecration of Religious Communities and Families.

ADORABLE Heart of Jesus, mindful of these words of ineffable love: "Come to Me, all you that labor and are burdened, and I will refresh you," in the trials and hardships of our times, we, though most unworthy, yet with contrite and humble hearts, approach thee with confidence as our divine Friend, to consecrate to thee most solemnly and forever, our house, ourselves, and all our possessions. We kneel before thee in profound adoration, in fervent thanksgiving for the numberless graces and blessings that have flowed down upon our Community (or family) from the tabernacle; in reparation also for our own irreverences and the offences of others against thee in the Sacrament of thy love, and finally in earnest supplication that our prayers, works, and sufferings, which we now consecrate to thee, may please thee, and give glory to thy eternal Father.

We devote and consecrate our lives to thee, O Sacred Heart of Jesus,

resolving firmly to love thee more fervently and constantly, to imitate thy virtues, to do what we can to propagate devotion to thee, and to labor and suffer in union with thee, for the heavenly Father's glory, our own sanctification, and the salvation of souls.

May thy blessing descend upon this house and upon those who dwell therein, that all may become more pleasing to thee by meekness, humility, charity, conformity to the will of God, self-denial, patience with one another, and in particular by devotedness to their respective duties.

May all cultivate a life that is hidden in God—an interior life, without selfishness or egotism, and with a sole view to advancing in the science of the saints, and to promoting the glory of God. Deign to look down upon us graciously, and to seal our good resolutions with thy grace, so that they may ever remain firm and unchangeable.

Heart of Jesus, have mercy on us; immaculate heart of Mary, pray for us; dear St. Joseph, protect us;

guardian angels, defend us; all ye saints, intercede for us. Amen.

ACT OF CONSECRATION TO THE SACRED HEART OF JESUS AND THE IMMACULATE HEART OF MARY.

O GOOD and merciful Jesus, Who notwithstanding our unworthiness, hast made known to us the ineffable riches of Thy Heart, I [N.N.], in *thanksgiving* for the numberless benefits Thou hast conferred upon me and upon all men, particularly for the institution of the Blessed Eucharist, and for the wonderful love that induces Thee to immolate Thyself daily upon our altars for man's salvation; in *reparation* for the outrages done to Thy loving Heart in this mystery of Thy boundless charity, and in *union* with the Divine Apostleship, which Thou never ceasest to exercise in the tabernacle, for the sanctification of the just, and for the *conversion* of infidels, heretics and sinners; I devote and consecrate my whole being to Thy Sacred Heart for the salvation of these souls; and I resolve to propa-

gate the worship, and foster the Apostleship of Thy Divine Heart, as much as my weakness will permit.

Moreover, I choose the Blessed Virgin Mary, Queen of apostles, and Refuge of sinners, to be in a special manner my mother. I devote and consecrate myself also, with all that belongs to me, to her most pure heart, especially proposing to myself to imitate her tender love for sinners; and that I may be able to help them more efficaciously, I promise to extend devotion to her Immaculate Conception and to her compassionate heart.

Dearest Jesus! deign to accept this offering and as Thou hast inspired me to make it, so do Thou grant me abundant grace to fulfil it. Amen.

The Novena of Grace in Honor of St. Francis Xavier, Apostle of the Indies.

THIS novena in honor of St. Francis Xavier is called the *Novena of Grace* because so many graces and marvelous blessings have been bestowed by God upon numerous souls

who have made it, in response to the intercession of St. Francis Xavier, the great Apostle of the Indies. We learn from a leaflet issued by the press of the Apostleship of Prayer, that the origin of this novena, which is celebrated in many parishes of the Jesuit Fathers, annually from the 4th to the 12th of March, is due to the saint himself, who appeared to Father Marcello Mastrilli, S. J., at Naples, in December, 1633, when he lay mortally wounded in the head by a blow from an iron hammer, which had fallen one hundred feet out of the hand of a workman. All hope of his recovery had been abandoned. The prayers of the Church for those who are at the point of death were being said for the suffering priest, who had already received the last sacraments, when suddenly St. Francis appeared at his side, in the garb of a pilgrim, staff in hand, and radiant with heavenly light. "Will you go to heaven or to India?" the saint asked, having in view a promise recently made by the dying man, to go to India if his life would be prolonged.

The good Father replied: "I have no will save the will of God." "Very well," came the saint's answer; "Renew your vow, kiss the five wounds of your crucified Saviour, and ask for the grace that you may shed your blood for Him. Be of good cheer. You shall be made well." And so it came to pass.

St. Francis Xavier then promised his aid to all who would make a novena from the 4th to the 12th of March, and receive the sacraments. The efficacy of this novena is not restricted to the days mentioned. It may be made in preparation for the feast of the saint, which is the 3d of December.

PRAYERS FOR THE NOVENA OF GRACE.

St. Francis Xavier's Prayer for Unbelievers.

ETERNAL God, Creator of all things, remember that the souls of unbelievers have been created by Thyself and formed to Thy own image and likeness. Behold, O Lord, how, to Thy dishonor, hell is

being filled with them. Remember Lord, that Jesus Christ, Thy only Son, shed His most precious blood, and suffered a most cruel death for their salvation. I beseech Thee, O my God, do not permit that Thy beloved Son be any longer despised by unbelievers, but rather, being appeased by the prayers and supplications of the saints, and of the Church, the most blessed spouse of Thy divine Son, vouchsafe to be mindful of Thy mercy, and, forgetting their idolatry and infidelity, bring them to know Him Whom Thou didst send, Jesus Christ, Thy Son, Our Lord, Who is our health, life, and resurrection, through Whom we are redeemed and saved, to Whom be all glory forever. Amen.

PRAYER TO ST. FRANCIS XAVIER.

O most lovable and charitable saint, in union with thee, I adore the divine Majesty. My heart is filled with joy at the remembrance of the marvelous favors with which God blessed thy life on earth, and of the

great glory that came to thee after death. In union with thee I praise God, and offer Him my humble tribute of thanksgiving. I implore thee to obtain for me, through thy powerful intercession, the greatest of all blessings—that of living and dying in the state of grace. I also beg of thee to secure for me the special favor I ask in this novena [mention your request]. May the will of God be done. If what I am praying for is not for God's glory or for the good of my soul, I beseech thee to obtain for me what is most conducive to both.

V. Pray for us, St. Francis Xavier;

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O God, Who hast vouchsafed, by the preaching and miracles of St. Francis Xavier, to join unto Thy Church the nations of the Indies; grant, we beseech Thee, that we, who celebrate his glorious merits, may also imitate his example, through Jesus Christ our Lord. Amen.

ST. FRANCIS XAVIER'S HYMN OF LOVE.

O DEUS, Ego amo Te,
Nec amo Te, ut salvas me;
Aut quia non amantes Te
Æterna punis igne;
Sed quia Tu es, Domine,
Deus meus, amo Te.*

O God, Thou art the object of my love,
Not for the hope of peerless joys above,
Nor for the dread of endless pains below,
Which those who love Thee not must undergo.

For me and all mankind Thou once didst bear
The cross, the nails, and cruel spear;
A crown of thorns entwined Thy sacred brow,
While streams of blood did from Thy members flow.

For my poor soul Thou lovingly didst sigh,
For my poor love so painfully didst die;
How can such sufferings fail my soul to move!
Thyself alone my heart shall henceforth love.

A love to death, such was Thy love for me,
Such shall be truly now my love for Thee;

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* O God! I love Thee, not for the sake of winning heaven, or of escaping hell, not for the hope of gaining aught, but solely because Thou art my God.

My God, my All, sweet Saviour, and my King,
Thy love, my Jesus, will I ever sing.

St. Francis Xavier One of the Eminent Patrons of the Apostleship of Prayer.

FRANCIS Xavier, a young Spanish gentleman, in the dangerous days of the Reformation, was making a name for himself as a professor of philosophy in the University of Paris. He had seemingly no higher aim, when St. Ignatius of Loyola won him to heavenly thoughts. Then, and forever after, Francis gave himself unreservedly to gain souls to God. After a brief Apostolate amongst his countrymen in Rome, he was sent by St. Ignatius to the Indies, where, for twelve years, like another St. Paul, he was to wear himself out, bearing the Gospel to Hindustan, to Malacca, and to Japan. Though vested with the dignity of Nuncio Apostolic, and Superior over his religious brethren, he only used his authority to take for himself the largest share of the toils

and dangers of the work. Thwarted by the jealousy, covetousness, and carelessness of those who should have helped and encouraged him, neither their opposition nor the difficulties of every sort which he encountered, could make him slacken his labors for souls. He was ever preaching, baptizing, hearing confessions, discussing with the learned, instructing the ignorant; and yet all this was done with the greatest pains, as the elaborate instructions and the long letters which he has left behind, prove.

The vast kingdom of China appealed to his charity, and he was resolved to risk his life to force an entry when God took him to Himself, and he died, like Moses, in sight of the land of promise.

This great saint was born in Navarre, at the castle of Xavier, eight leagues from Pampelona, in 1506, and he died, under the circumstances related, in 1552. His feast is celebrated on the third of December. As Butler tells us, "he was so absolute a master of his passions that he knew not what it was to have the least

motion of anger and impatience, and in all events was perfectly resigned to the divine will; from whence proceeded an admirable tranquillity of soul, a perpetual cheerfulness in the midst of physical pains and other troubles, and equality of countenance. By humility the saint was always ready to follow the advice of others, and attributed all blessings to these prayers, which he most earnestly solicited. The union of his soul with God by holy prayer raised him above the world. Engulfed in deep meditations, he was sometimes found suspended in the air, with beams of glory round his countenance, as many ocular witnesses deposed."

Some are specially called to work for souls, but there is no one who cannot help much in their salvation. Holy example, earnest prayer, the offerings of our actions and sufferings in their behalf—all this needs only the spirit which animated St. Francis Xavier, the desire to give glory to God, the love of God and the love of our neighbor.*

* (Vide "Miniature Lives of the Saints."

On the Difference between Devotion to the Sacred Heart and Devotion to the Blessed Sacrament.

"THIS chapter is intended for those who have confounded these two devotions, and it will serve to make still better known the nature of the devotion of which we treat.

"There have been from the very beginning people who asserted that there was no essential difference between devotion to the Blessed Sacrament and that to the Sacred Heart, and who consequently rejected the latter as only adding a new name to a very old devotion. But whoever has read what we have said in the preceding chapters will readily perceive how far this opinion is removed from the truth, it being evident that these two devotions differ from each other: first, in their objects; secondly, in the motives for honoring these objects; thirdly, in the essential end of their institution. This is to say, they differ in the three most important points

which can distinguish devotions one from the other.

"They differ in the first place in their object; for in the one is proposed alone the adorable Heart of Jesus Christ, without any reference to the rest of His body. In the other the entire body of Jesus Christ is proposed under the sacramental species, without any special reference to His Heart.

"They differ, in the second place, in the motives for honoring the object, for in the devotion to the Blessed Sacrament the motive for honoring the body of Jesus Christ is the infinite dignity of this adorable flesh, which, through its union with the Word, is worthy of the adoration of angels and men. In the devotion to the Sacred Heart the essential motive for honoring it is the love with which it is inflamed, and the sufferings it endured through the ingratitude of men, which has relation to the Divine Heart, and to no other part of the body.

"In short, in instituting the feast of the Blessed Sacrament the object was to render to Jesus Christ, abiding

amongst us, the adoration, the gratitude, and the love which are so justly due to Him in this ineffable mystery. It is in order to satisfy these obligations that the Church has instituted the festival of the Blessed Sacrament with its solemn octave, with processions, decorations, and all the pomp and magnificence with which this feast is celebrated. But in that of the Sacred Heart the principal object of its institution is to make reparation to Our Lord for the insults His love has received in the Holy Sacrament through the ingratitude of men—a reparation which Jesus Christ desires should be directed to His Heart, which is, as it were, the source and the seat of this love." *

In her Divine Office, the Church herself reveals the *motive* of the worship we render the Sacred Heart of Jesus, when she declares that the feast of the Sacred Heart was established in order that the faithful might honor with more devotion and zeal, *under the symbol of the Sacred Heart*, the

* From Gallifet's "The Adorable Heart of Jesus."

love of Jesus Christ, which induced Him not only to suffer and to die for the Redemption of mankind, but also to institute the Sacrament of His body and blood in commemoration of His death.

VISIT TO THE BLESSED SACRAMENT DURING THE FORTY HOURS' PRAYER.

THE prayer for forty hours together before the Blessed Sacrament, in memory of the forty hours during which the sacred body of Jesus was in the sepulchre, began in Milan, about the year 1534. Thence it spread into other cities of Italy, and was introduced into Rome, for the first Sunday in every month, by the Archconfraternity of the Most Holy Trinity of the Pilgrims [founded by St. Philip Neri, in the year 1548], and, for the third Sunday in the month, by the Archconfraternity of Our Lady of Prayer, called La Morte, in the year 1551.

This prayer of the Forty Hours was established forever by Pope Clement VIII., for the whole course of the

year, in regular continuous succession, from one church to another commencing on the first Sunday in Advent with the chapel in the apostolical palace, as appears from the constitution, "Graves et diuturnæ," Nov. 25, 1592. This Pope was moved to establish this devotion by the public troubles of holy Church, in order that, day and night, the faithful might appease their Lord by prayer, before the Blessed Sacrament in solemn exposition, imploring there His divine mercy. He further granted holy indulgences to those who shall assist at prayer during this solemn exposition. All this was afterward confirmed by Pope Paul V., in the brief, "Cum felicis recordationis," May 10, 1606. The indulgences are:

A plenary indulgence to all who, after confession and communion, shall devoutly visit the Blessed Sacrament exposed to public veneration, and say the Our Father, Hail Mary and Glory be five times, also once

for the intention of the Sovereign Pontiff.

An indulgence of fifteen years for every visit made as above. This indulgence was confirmed by his Holiness, Pope Pius IX., by a rescript of the S. Congr. of Indulgences Nov. 26, 1876. By a rescript, May 10, 1807, Pius VII. declared that henceforth and forever, in the churches where the Blessed Sacrament is exposed, all the altars are privileged during the time of exposition, and Leo XIII., by a rescript of the S. Congr. of Indulgences, Dec. 8, 1897, extended the same indulgences to all churches throughout the world where this devotion is practiced as in Rome. —S. P. Ap., July 24, 1933.

The Hour of Adoration and Visits to the Blessed Sacrament.

Père Peter Julian Eymard.

PÈRE EYMARD is sometimes called the Apostle of the Holy Eucharist, because he was in recent times the foremost propagator of devotion to the Blessed Sacrament. He is the founder of the Society of Priests known commonly as "The Fathers of the Blessed Sacrament," who have in their houses perpetual exposition and adoration of the Blessed Sacrament. Affiliated to this society are: "The Priests' Eucharistic League" and "The People's Eucharistic League." Père Eymard systematized the devotion to the Holy Eucharist, and made popular the Hour of Adoration, to the practice of which indulgences are attached. Père Eymard was born at La Mure d'Isère, France,

on February 4, 1811, and died in the odor of sanctity, worn out with his zealous labors, in 1868.

How to Keep the Hour of Adoration.

One of the methods for keeping the Hour of Adoration, recommended and explained by Père Eymard, in his beautiful work "La Présence Réele," is that which corresponds to the *four ends of sacrifice.* The Hour of Adoration is divided into four parts. During each quarter of an hour we are to honor Our Lord by one of the four ends of sacrifice, i.e., by *Adoration*, *Thanksgiving*, *Reparation*, and *Supplication.*

Following the direction of this Apostle of the Eucharist, the pious reader will select from this book acts of adoration, thanksgiving and reparation, besides prayers for the Church, and for his own necessities, according to time and circumstances, when making visits to the Blessed Sacrament. As for the Hour of Adoration, properly speaking, it should be composed of meditation,

spiritual reading, pious reflections, familiar conversation with Jesus, acts of adoration, thanksgiving, reparation, consecration, prayers of various kinds, above all for the intentions of the Holy Father, for the Church, for the conversion of sinners and heretics, pagans and infidels, for the holy souls in purgatory, and for our own temporal and spiritual necessities. A "Spiritual Communion" should not be forgotten. The minutes, the hours spent before the Blessed Sacrament—the hours given to "Emmanuel," God with us, in pure love and tender devotion; how sweet, how precious, how consoling they will be in the last hour of our life, for our faith tells us that the same good and merciful Jesus in the tabernacle, to Whom we now pay our meed of praise and adoration, will be our Judge in eternity.*

* A book for all adorers of the Blessed Sacrament is "Visits to Jesus in the Tabernacle." Hours and Half Hours of Adoration before the Blessed Sacrament. With Devotions for Mass, Confession, Holy Communion, etc. By Rev. F. X. Lasance.

A Novena of Devout Reflections for Visits to the Blessed Sacrament and for the Hour of Adoration.

Visit I.

JESUS IN THE TABERNACLE EMMANUEL : GOD WITH US.

I.

In answer to the two disciples who followed Jesus, saying: "Master, where dwellest Thou?" He answered: "Come and see!" (John i. 39.)

"Come and see" where He dwells now in the Blessed Sacrament.

II.

Poor was His dwelling-place in the stable, in the desert, on the cross—in Bethlehem, Nazareth, and Judea—and still for love of us how poor is His abode upon our altars.

III.

And, alas! how poorly is He lodged within our hearts!

Eucharistic Gems.

OUR tabernacle is holier than the Holy of holies, yea, than the Ark itself; for it contains the most sacred and life-giving flesh of Our Saviour Christ.—*St. Nicephorus of Constantinople.*

The Spouse wished to leave to His beloved a companion, that she might not be lonely during His long absence; He therefore left her Himself in the Holy Sacrament, as the best companion He could imagine for her. —*St. Peter of Alcantara.*

Here (in the Holy Sacrament) He abides day and night as a living Victim before the eyes of His Father, appeasing His anger and satisfying His justice, communicating the life of grace and the seed of the life of glory to those who approach Him worthily. —*Lallemant.*

Jesus, my Lord, my God, my All!

Jesus, my Lord, my God, my All!
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?
Sweet Sacrament, we Thee adore;
Oh! make us love Thee more and more.

Visit II.

JESUS IN THE TABERNACLE OUR MERCIFUL SAVIOUR.

I.

"COME to Me, all you that labor and are burdened and I will refresh you" (Matt. xi. 28). Does not Jesus still address these words to us from the tabernacle?

II.

He who labors, needs nourishment. He who is weary, needs comfort and repose.

III.

The Holy Eucharist is at once refreshment and rest to our souls.

Eucharistic Gems.

JESUS loves each one of us with a love so tender and particular, that He enters upon His Eucharistic life for the ultimate purpose of uniting Himself most intimately with the wayward nature of every one of us, of sharing its human sorrows, and

of transferring into it His own pure life.—*Dalgairns.*

When we partake of the body and blood of the Lord, by eating His bread and drinking His chalice, we are taught to die to the world, to have our life hidden with Christ in God, and to crucify our flesh with its vices and concupiscences.—*St. Fulgentius.*

Jesu! our only joy be Thou,
As Thou our prize will be;
Jesu! be Thou our glory now
And through eternity.

Aspiration.

"With Christ I am nailed to the cross; and I live, now not I; but Christ liveth in me" (Gal. ii. 19, 20).

Visit III.

JESUS IN THE TABERNACLE OUR KING.

I.

THE Wise Men were led by a star to Bethlehem, where they found Jesus. The lamp of the sanctuary is the light which shines for us and shows us where Jesus reposes.

II.

"Venite, adoremus." "Come, let us adore Him" in union with these fervent worshippers of Jesus, with "exceeding great joy."

III.

The Wise Men offered "gold and frankincense and myrrh" to their infant King. What gifts have we brought to the God Who dwells on our altars?

Eucharistic Gems.

BEHOLD, thy King cometh to thee, meek." He comes to us full of goodness, full of love, yea, ardent love. Let us not go to Him, then, with coldness and indifference; but let us try to excite within us that hunger and longing desire wherewith holy souls have desired the *coming* of their Saviour.—*Fr. de la Colombière.*

Jesus comes to us laden with graces and treasures to enrich our souls. Let us not go to meet Him empty-handed. Let no moment pass that

is not sanctified by some act of virtue, interior or exterior.—*Ibid.*

Desire out of love to be perfectly conformed to the likeness of thy Eucharistic King, Who cannot countenance inordinate earthly affections, so that thou mayest be clothed with all the perfections of God, as far as is possible to man; and mayest imitate those virtues which are specially shown in the Most Holy Sacrament —His purity, charity, humility, and obedience.

Ask of thy Lord the most perfect conformity to His divine will, so that God may be able to glory in thee, and say: "I have found a man according to My own heart, who shall do all My wills" (Acts xiii. 22).

Visit IV.

JESUS IN THE TABERNACLE OUR PHYSICIAN AND FRIEND.

I.

JESUS lived a hidden life in Nazareth until He was thirty years old; then He left His quiet home

and entered upon His public life in Judea; so He leaves the tabernacle, that He may dwell within us.

II.

He "went about doing good and healing all" (Acts x. 38). In holy communion He comes as the supreme Good, as our Physician, to bring health and life to each individual soul.

III.

We cannot remain in church all the time; we, too, must leave the tabernacle, but let us show by our good works that we have been with Jesus and that we have been healed of our infirmities.

Eucharistic Gems.

EXAMINE and see if, after having eaten this divine food, your heart is more detached from all that is not God; if the life He has produced in you has penetrated to the exterior—your senses, habits, words, and works.—*Tauler.*

Communicate often—as often as

your confessor permits you; and believe me, your soul will become all beautiful and good and pure by means of the beauty and goodness and purity of this Divine Sacrament.—*St. Francis de Sales.*

Jesus has told us plainly that He is our friend. And He said it at the very institution of the Holy Eucharist, at the Last Supper, "Henceforth I will not call you servants, but friends;" and He is our true, faithful friend. "He who is a real friend, loves at all times, in evil as well as in good days; he is never so much a brother to his friends as in trials." So we read in Proverbs xvii. 17.

O Christian soul! Jesus Christ says to you in this Sacrament: "Why dost thou fear? I am thy Brother" (Esther xv. 11). What can you fear from your Brother and your Spouse? Why should you be in dread of that majesty which I have veiled in order to give you free access to My person? Although you may not be worthy to receive Me, it is not unworthy of Me to be received by you.—*Fr. de la Colombière.*

One Friend alone is changeless.
The One too oft forgot,
Whose love hath stood for ages;
Our Jesus changeth not.

Visit V.

JESUS IN THE TABERNACLE OUR HIDDEN GOD.

I.

JESUS led a hidden life at Nazareth. Jesus in the Holy Eucharist is truly a "hidden God." (Is. xlv. 15).

Within the tabernacle He seems to sleep but "His Heart watcheth" (Cant. v. 2).

Once the disciples of Jesus were afraid, when a great tempest arose in the sea, because their Master was asleep. But His Heart was watching and He did not fail them.

II.

Jesus would have us follow Him into His solitude, that there He may speak to our hearts.

In every tempest of trial or tempta-

tion, let us seek Him there, and call Him to our aid.

III.

"The sparrow hath found herself a house, and the turtle a nest" (Ps. lxxxiii. 4), and the faithful soul a hiding-place in "Thy altars, O Lord of hosts, my King and my God" (*ibid.*).

Though He is a hidden God, though He seems not to waken or to break the silence of the tabernacle, still to our hearts He whispers: "Peace, be still" (Mark iv. 39).

One thing is certain, that next to holy communion no act of worship is so pleasing to God, and none is so useful, as the daily visit to Our Lord in the Blessed Sacrament. Know that in one quarter of an hour spent before Jesus in the Blessed Sacrament you gain more than in all the good works the rest of the day.—*St. Alphonsus.*

Resolve to bring to Jesus Christ, in every visit to the Blessed Sacrament, and much more at every communion, *some victory gained over yourself.* This

is the most solid way of corresponding with His grace, for this is the peculiar interest of the Sacred Heart in the Blessed Sacrament.—*Borgo.*

Peace, Be Still!

Sweet Jesus! by this Sacrament of love
All gross affections from my heart remove;
Let but Thy loving kindness linger there,
Preserved by grace and perfected by prayer;
And let me to my neighbor strive to be
As mild and gentle as Thou art with me.

Take Thou the guidance of my whole career,
That to displease Thee be my only fear.
Give me that peace the world can never give,
And in Thy loving presence let me live.
Ah! show me always, Lord, Thy holy will,
And to each troubled thought say "Peace, be still."—*Sarah Trainer.*

Visit VI.

JESUS IN THE TABERNACLE OUR DIVINE MASTER.

I.

JESUS in the Holy Eucharist is the divine Master Who will teach us lessons of heavenly wisdom if we come like Mary, the sister of Martha, and "sit at His feet" (Luke x. 39).

II.

Let us prefer to every other science, the "science of the saints," and to every other school, the school of the Holy Eucharist.

III.

Say with St. Peter: "Lord, to whom shall we go? *Thou* hast the words of eternal life" (John vi. 69).

Consider the words of Martha to Mary: "The Master is come and calleth for thee." "He is come." He is here, now, upon the altar. "He calleth for thee." He calleth thee to-day—to the church, to thy duty, perhaps to some special work. Do not hesitate to obey. Be faithful to thy vocation.

Ask for the virtue or grace of perfect conformity to the will of the divine Master, that so thou mayest become perfect and always ready to speak the words that Mary, the virgin Mother of God spoke: "Fiat mihi secundum verbum tuum"—"Be it done to me according to thy word."

Eucharistic Gems.

DEAREST Lord, teach me to be generous, teach me to serve Thee as Thou deservest. To give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to seek reward, save that of feeling that I do Thy will.—*St. Ignatius.*

Jesus in the Eucharist is that Man-God Whose gentleness, Whose discourse, and Whose fascinating charms ravished with admiration the woman of Samaria; that Man Whose presence inspired so chaste an affection, and enraptured Magdalene; that Man Whose power vanquished devils, diseases and death.—*Fr. de la Colombière.*

Spiritual communion! treasure hidden and unknown to many Christians! It fills the soul with divine love, unites it to God, and disposes it to receive the most signal favors. In certain cases, according to the opinion of some writers, the soul may make a spiritual communion with such fervor as to derive from it as much fruit as

from sacramental communion.—*St. Leonard of Port Maurice.*

When thou dost not receive Christ sacramentally, neglect not to receive Him spiritually, preparing thyself, and desiring that He should come into thy soul. No one, surely, can prevent thee from making a spiritual communion every day if thou wilt.—*Blosius.*

Visit VII.

JESUS IN THE TABERNACLE OUR JUDGE.

I.

Our Lord in the tabernacle is the same God Who will one day be our Judge.

II.

Let us go to Him with contrition and love. His heart is full of mercy and compassion for the penitent sinner. Does He not Himself say: "I desire not the death of the sinner, but that he be converted and live"?

III.

By a holy and penitent life, especially by frequently coming to im-

portune Jesus for mercy and pardon, His just anger will be converted into love, and He will receive us with the smile and benediction of a loving and merciful judge.

Eucharistic Gems.

In holy communion we reverse, in some sort, that token of love and friendship which passed between Jesus and St. John at the Last Supper; for there the disciple leaned upon his Master's bosom, but here the Lord condescends to repose in the breast of His unworthy servant. Oh, how pure and brightly clean should we keep the couch on which He thus deigns to rest!

The life of sacrifice that Jesus lives for you in the Blessed Sacrament is an invitation that urges you to enter upon a similar life of sacrifice for Him. If you desire to answer the call, you have nothing to do but to imitate Him. It is His love for you that every day sacrifices Him; love Him and you too will easily sacrifice yourselves for Jesus.—*Cardinal Wiseman.*

Be pure if you would receive the King of chaste souls; be pure, if you wish to give an asylum in your heart to the King of virgins. Be pure, or instead of becoming a saint you would commit a sacrilege; and in place of growing in the grace of God, you would incur His wrath.—*St. Leonard of Port Maurice.*

Heart of Jesus, Hear!

Make me, Jesus, wholly Thine;
Take this wayward heart of mine;
Guide me through this world so drear—
Heart of Jesus, hear!

When I draw my parting breath,
When my eyes shall close in death,
Then, sweet Jesus, be Thou near—
Heart of Jesus, hear!

Visit VIII.

JESUS IN THE TABERNACLE: HIS MOST SACRED HEART OUR ABODE.

I.

It is the Heart of Jesus which spoke when He said: "My Father, I wish that where I am, My disciples be with Me."—*Bossuet.*

II.

How pleasing to the Heart of Jesus are those who visit Him often and who love to keep Him company in the church where He dwells in His Sacrament.—*St. Alphonsus Liguori.*

III.

Since the Sacred Heart has no more cherished law than meekness, humility, and charity, we must cling to these dear virtues.—*St. Francis de Sales.*

Eucharistic Gems.

"LEARN of Me, because I am meek and humble of heart" (Matt. xi. 29).

Bear patiently the little contradictions which come to you from your neighbor without showing any resentment; for that is contrary to the Sacred Heart of Jesus.—*Bl. Margaret Mary.*

How pleasing are the meek of heart to the Heart of Jesus! Yes, He loves hearts full of sweetness, who know how to bear affronts and injuries with-

out resentment.—*St. Alphonsus Liguori.*

There upon the paten and there in the chalice every morning is the Sacred Heart in all the plenitude of its redeeming power, of its infinite merits, of its unutterable love, of its exquisite tenderness for sinners.—*Cardinal Manning.*

Aspiration.

"Show, O Lord, Thy ways to me, and teach me Thy paths" (Ps. xxiv. 4).

Anima Mia Che Fai?

O soul, what dost thou? Answer me.
Love God, Who loves thee well,
Love only doth He ask of thee,
Canst thou His love repel?

See how on earth, for love of thee,
In lowly form of bread,
The sovereign Good and Majesty
His dwelling-place hath made.

He aids thee now, His friendship prove,
And at His table eat;
To share the Bread of life and love,
His own true flesh thy meat.

What other gifts so great, so high,
Could God Himself impart?
Could Love divine do more, to buy
The love of thy poor heart?

Though once in agonies of pain
  Upon the cross He died,
A love so great not even then
  Was wholly satisfied

Not till the hour when He had found
  The sweet mysterious way,
To join His heart in closest bond
  To thy poor heart of clay.

How then, amid such ardent flame,
  My soul, dost thou not burn?
Canst thou refuse, for very shame,
  A loving heart's return?

Then yield thy heart at length to love
  That God of charity,
Who gives His very self to prove
  The love He bears to thee.

—*St. Alphonsus.*

Visit IX.

JESUS IN THE TABERNACLE "THE MEMORIAL."

I.

"THIS do for the commemoration of Me."

"As often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come" (1 Cor. xi. 26).

II.

These words of the Holy Spirit remind us that the Blessed Sacrament of the Altar is a "memorial" of the love and of the Passion of our divine Saviour.

III.

Foster a great devotion to Our Saviour's Passion and remember that the same love which caused Him to suffer so much in Gethsemani and on Golgotha still subjects Him to many painful injuries and irreverences in the tabernacle, for which thy love should make reparation.

Eucharistic Gems.

JESUS, in the Garden of Olives, reproached His disciples that they could not watch one hour with Him (Matt. xxvi. 40). Could He not now also address the same reproach to us from the tabernacle? Jesus desired His disciples to watch with Him and console Him in His sadness. In the Holy Eucharist He would have us watch with Him and

cousole Him in His solitude and weariness.

No tongue can express the greatness of the love which Jesus Christ bears to our souls. Hence, that His absence from us might not be an occasion of forgetting Him, before His departure from the world He left us, as a memorial of love, this Most Holy Sacrament in which He Himself has remained.—*St. Peter of Alcantara.*

"Having loved His own, who were in the world, He loved them unto the end." That is to say, the love He showed His disciples in instituting the Holy Sacrament on the evening before His death surpassed the love He had shown them in keeping them near Him during His life.—*Lallemant.*

"Behold, I am with you all days, even to the consummation of the world" (Matt. xxviii. 20). What joy, what advantage, is this for us, that Our Redeemer and Our God should vouchsafe to take up His habitation with us, to sweeten the tediousness of our pilgrimage?—*Rodriguez.*

In virtue of the holy communion, we are obliged to die to ourselves,

and assume a new life, by a perfect conversion of heart. This death, this conversion, is not simply a counsel; it is a strict obligation: "For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come."—*Nouet.*

You are afflicted by your sufferings, and I assure you that you should draw from them your consolation, by bearing them with peace and submission to the Heart of Jesus, who sends them to you in love.—*Bl. Margaret Mary.*

A Meditation for the Hour of Adoration.

ADORATION OF THE EUCHARISTIC HEART OF JESUS.*

BLESSED Margaret Mary ends her relation of the revelation vouchsafed her on the feast of St. John the Evangelist upon the Sacred Heart of Jesus:

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* From the "Sentinel of the Blessed Sacrament."

"But what caused me a kind of martyrdom, what rendered more sensible all the other pains of which I have spoken, were the words with which that kind Heart was presented to me: I have a burning thirst to be honored by men *in the Blessed Sacrament*, and I find very few who try to slake My thirst, or make Me any return."

1. *Adoration.*

LET us contemplate in the sacred Host before us Jesus Christ Himself, anxious to reveal to us something of His Heart's love. Let us humbly kneel before Him in an act of profound adoration, and plunge into the grace of this blessed hour which we are about to spend in the school of the Sacred Heart.

It will be well for us to recall in our service of Eucharistic adoration what it means to sound, to fathom, to clearly comprehend these touching and plaintive words of Our Lord to the Apostle of His Sacred Heart: "I feel a burning thirst to be honored by men *in the Blessed Sacrament.*"

Have we ever given these words serious attention? Have we ever remarked that it is *in the Blessed Sacrament* that Jesus invites us to seek, to find and to honor His Divine Heart? that it is in the Host of the real presence that the Heart of Jesus lives, beats, animates the adorable person of the Word? that it is there under the sacred species that that Heart loves us with a real, a personal, a true and passionate love?—that it is in the Eucharist, the masterpiece of God's love for His creatures, that that "Heart feels a burning thirst to be honored by men"?

Let us try to understand that Heart which revealed itself at the Last Supper. "With desire have I desired to eat this Pasch with you."—"Desiderio desideravi hoc Pascha manducare vobiscum," exclaimed that suppliant Heart, which can no longer be silent. "I feel a burning thirst." There, it was love declared; here, it is love demanded. Both spring from one and the same desire: He loves, and, because He loves, He desires to be loved. By the manifestation of His

Heart, infinitely rich, He has stooped to beg for the miserable love of such ingrates as we!

Can we refuse Him our love after this manifestation of His Heart so full of love, so near to us, and yearning so ardently for our homage?

To that meek and humble Heart let us offer our adoration, sincerely and contritely acknowledging that we have hitherto been too regardless of it "*in the Blessed Sacrament.*"

2. *Thanksgiving.*

If our heart is a little touched by the abandonment in which the Sacred Heart of Jesus is left "*in the Blessed Sacrament,*" we should ask it what means to employ in order "to make some effort to slake its thirst according to its desire." Let us hear Our Lord's own words: "Share My joys, compassionate My pains. Tell Me thy own joys, and confide to Me thy troubles."

Yes, let us fully understand that it is our confidence, our inmost thoughts that the Sacred Heart of

Jesus desires. His joy is made up of all that glorifies His Father, of all that secures the salvation and sanctification of souls. His joy He seeks in us, in our virtues, in our sacrifices, and, most of all, in our love. He deigns to give us the assurance of this by the peace and contentment that we taste in His sweet presence after a more fervent prayer, a good action performed, or a victory gained over self.

Ah! experience has proved to us that Our Lord is divinely generous, and His great Heart is always making return in overflowing measure. Let us bless it. Let us satisfy the desire of that Heart, of a father, a brother, and a friend. Let us go to it in our joys. Let us place them under its protection, and may it be always our first, if not our only confidant. Let us tell Jesus how delighted we are to know, to believe firmly that His Heart is perpetually waiting in the sacred Host, to receive our adoration; that it enters our breast every time that we present ourselves at the holy table; that it deigns to plead for our

zeal, our devotedness, not only that we may honor it individually, but still more that we may make it known and loved in the Blessed Sacrament.

Let us dedicate ourselves to the Heart of Jesus in the Eucharist. Let us vow to Him all the gratitude of which we are capable for the immense love that He shows us in making us the elect of His Heart, called to the delights of His conversation, as St. John, the well-beloved apostle, to the Last Supper.

3. *Propitiation.*

Even the most legitimate joys are not without their tinge of sorrow. We are in a valley of tears, and the Heart of Jesus, living in the Blessed Sacrament, bears, with us and for us, and infinitely more than we do, the sadness and bitterness of earth.

"I rarely find any one to make Me some return,"—Yes, *He*, our sweet Saviour, daily extends His hands to a people that reject Him." His Heart suffers, and yet He looks far

less for consolers than for sorrows to console. . . . The intense desire of His Heart, His burning thirst, is to help us to sanctify our trials, whatever they may be, arresting upon our lips the complaint and the murmur, encouraging us to accept them, even to bless them, with humility, compunction, resignation, and abandonment to His good pleasure.

Let us listen to Jesus sighing: "I rarely find any one." . . . "No one comes to the Sacrament of My Heart!" They are, indeed, few, O Adorable Victim, few who can compassionate Thee or who find their own consolation in laying at Thy feet, that Thou mayest raise it to Thy Heart, the burden of their sorrows and miseries. "*Rarely any one!*"

Where are the souls whom the Heart of Jesus has laden with favors, with repeated and multiplied invitations to visit Him and to receive Him frequently in the Sacrament of heavenly consolations?

Let us weigh all the truth, all the bitterness, the full extent of that gentle reproach: "Rarely any one!"

Is it addressed to us also? Ah! let our soul be annihilated in humble confusion for not having sufficiently understood, honored, and loved the Heart of Jesus "*in the Blessed Sacrament*," for having sought too anxiously and tasted too eagerly the false joys and the vain consolations that creatures give.

Let us make reparation. Let us form practical resolutions to repair lost time by more profoundly compassionating the divine Abandoned One of our tabernacles, by trusting in Him more absolutely, and, finally, by having recourse to His Heart on all occasions of sufferings, trials and temptations.

4. *Supplication.*

THE real presence of the Heart of Jesus in the Eucharist and its appeals to our love, urge us "to make it some return." But at the same time, we have the deep and humiliating sentiment of our own impotence and insufficiency to pay to it the sweet tribute of love claimed by so

many ineffable advances made by Our Lord.

Let us not fear, however, for our desire suffices. We may supply for our poverty by the plenitude of good flowing from His Heart. Yes, let us enter, and remain forever in the Heart of Jesus. Does He not say to us: "Remain in My love," and again, whenever we communicate: "Take My Heart for thy heart"? What is there, then, that we cannot obtain? The Heart of God itself prays for us!

Let us reflect, also, on so many poor souls who groan and often succumb under the weight of their trials, because they are ignorant or neglectful of the consolations and the helps that they would infallibly find in the Eucharistic asylum of the Sacred Heart of Jesus.

Lastly, let us give and consecrate ourselves forever to that sweet Heart in such a way that our greatest happiness may consist in rendering it love for love whilst honoring it "*in the Blessed Sacrament.*" And may our love be made manifest by our virtues and our good deeds.

Let us carry away with us, and preserve as a precious thing the grace of this hour's adoration, saying with Blessed Margaret Mary: "O my Jesus, not being able to remain in Thy presence, do Thou come with me, to sanctify all that I shall do, since all is for Thee."

Practice.

In your devotions to the Sacred Heart, consider it present and living "*in the Blessed Sacrament.*" Live in union with this Sacred Heart; imitate its meekness, humility, and charity.

Aspiration.

"Ah! how sweet it will be to die after having had a constant devotion to the Sacred Heart of Him Who is to be our Judge!"

INTRODUCTORY ACT OF ADORATION, THANKSGIVING, AND REPARATION FOR THE HOUR OF ADORATION.

O my Lord and my God, I firmly *believe* that Thou art really present in the sacred Host. I *adore*

Thee beneath the sacramental veil which Thou hast mercifully chosen in order to approach us. Permit me, O dearest Jesus, to render Thee my *homage* together with the angels who surround Thy altar-throne. I believe that Thou dwellest on our altars not only to receive our humble adoration, but also to be the food of our souls, our sacrifice to the infinite majesty of the heavenly Father, our light in darkness, our counsel in doubt, our consolation in affliction, our strength in temptation, our solace in suffering, our joy in persecution, our friend in every need, our teacher in the school of perfection, our master, our model in striving to become a saint.

I am a poor sinner, but I *hope* in that boundless mercy which detains Thee a prisoner of love in the tabernacle. I come to Thee with a *contrite* heart, and I beg Thy pardon and mercy. Thou art truly called the "*Lover of souls*," for Thou hast sacrificed Thy life for our salvation; Thou hast said: "*My delights are to be with the children of men*"; and Thy death-bed gift to us was the Holy Eucharist.

I behold the tabernacle surmounted by a cross, and this reminds me, dear Lord and Saviour, that the Blessed Sacrament is a memorial of Thy Passion and death. I *love* that infinite goodness which induced Thee to institute this Holy Sacrament of the Altar, which is the grandest memorial of all Thy works, and in which Thou dost communicate Thyself so wonderfully to Thy creatures. I *thank* Thee for this sublime proof of Thy love, and ardently wish that I could worthily acknowledge all the blessings that I have ever received from this fountain of grace and mercy. I sincerely *regret* that this precious pledge of Thy love is received by so many Christians with coldness and indifference. I wish to make amends for my own ingratitude, and heartfelt *atonement* for all those sinful acts of my life, by which I have wounded Thy loving, sacred Heart. I offer Thee my profound *adoration*, my *reparation*, my *sorrow* and my *love*, to appease and to rejoice, as much as I can, Thy Sacred Heart, in this Sacrament of love, for all the acts of irreverence,

profanation, and sacrilege which, to my shame, I may ever have committed, as well as for all those which have been committed by others. I adore Thee, my Lord and my God, with all the strength I have; I love Thee with the fervor of my whole soul; I acknowledge Thee as my only Master; I offer Thee all that I have, and all that I am. Jesus! I give Thee my heart with all its affections; I give Thee my soul with all its powers; I give Thee my body with all its senses. Jesus! I consecrate myself entirely to Thee; I wish to live and labor and suffer and die for the love of Thee. I abandon myself to Thee. Give me but Thy *love* and Thy *grace*, then my heart will be satisfied, and I will ask for nothing more. *Thy kingdom come, Thy will be done!* I desire to adore and love Thee now and always, not only to supply the defect of those Catholics who do not adore and love Thee, but also for the conversion of heretics, schismatics, atheists, blasphemers, Jews, and idolaters. O silent Dweller in the tabernacle, Thou art.

indeed, a hidden God! here Thou art still the Victim of the cross! As I gaze upon the sacred Host, I recall that pathetic word of Thine, O Lord, at the Last Supper: "Do this in commemoration of Me" —"Remember Me!" Yes, the Blessed Sacrament is a memorial of the "*Man of sorrows*," a memorial of the greatest pain a creature on earth ever endured, a memorial of the most tender, most constant, most unselfish and most heroic love the world shall ever know—the last sweet gift of a Heart that fears to be forgotten. Oh, yes! Lord, I shall remember Thee. How could I forget Thy love, dearest Jesus! Mayest Thou be known, adored, and loved by all, and may thanks be continually given to Thee in the Most Holy and August Sacrament. Amen.

Ejaculations.

O SACRAMENT most holy! O Sacrament divine!
All praise and all thanksgiving be every moment Thine!

Three hundred days' indulgence, each time; Pius VI., May 24, 1776; S. C. Holy Off., Apr. 15, 1915.

O Heart of Jesus, mayest Thou be known, praised, adored, and loved by all creatures throughout the universe, now and forever. Amen.

Our Lady of the Most Holy Sacrament! Our Lady of the Sacred Heart! Mother and model of adorers, pray for us, who have recourse to thee.

O Mary, Virgin most holy, by thy holy and immaculate heart make us enter into the adorable Heart of thy divine Son, Jesus Christ!

O sweet St. Joseph! obtain for us the gift of prayer and of perpetual union with Jesus and Mary.

A Good Method for the Hour of Adoration.*

PRACTISED ONCE A WEEK OR ONCE A MONTH, AT THE QUARANT' ORE, ON HOLY THURSDAY, OR ON OTHER FEASTS OF THE BLESSED SACRAMENT.

IT may be difficult to keep the attention fixed on prayer during a whole hour, no matter how much you may desire to do so; and it will be found a help to divide it into parts, each for a particular intention, so that the hour may leave the soul filled with the sweet sense of having spent the time in sweet and close converse with Jesus, instead of deserving to hear from His lips the reproach He spoke to the apostles who slept the sleep of fatigue, while He lay in agony under the olive-trees praying for their

* What follows is a very complete and lengthy elaboration or development of the Method. It is intended as a helpful guide to the pious adorer for keeping the Hour of Adoration in an interesting and fruitful manner. It can be adapted to the individual taste, and shortened, of course, to suit one's time and pleasure. It is adapted from Hubert's "Heaven on Earth."

salvation: "Could you not watch one hour with Me?"

If your health permit it, make the Hour of Adoration on your knees. But do not over-fatigue yourself or you cannot pray so well: St. Teresa advised the avoidance of painful or inconvenient positions at prayer.

Always begin and end your adoration on your knees, and when you are obliged to sit down, fancy that you take the place of her who chose the better part, and sat at Our Lord's feet in humility, and love, and reverence.

V. O Lord, open Thou my lips,
R. And my mouth shall declare Thy praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia! *or*, Praise be to Thee, O Lord, King of everlasting glory.

THE FIRST QUARTER OF AN HOUR.

Five Minutes.

Place yourself in the presence of Jesus, the good God, the almighty Lord of heaven and earth, Who is there awaiting your meed of adoration, thanksgiving, love, and reparation.

O my Lord Jesus, Son of God, Son of Mary! I believe that Thou art here present, I feel it in my soul that Thou art here before me. And if I did not feel this, and didst Thou hide Thyself from my soul as well as from my eyes, still would I believe, because Thou hast said it, O God of truth, Who canst not deceive. I adore Thee, I prostrate myself before Thee in the most profound respect and adoration.

Recite a decade of the Rosary in a spirit of *adoration*.

Adoration.

V. The most Holy Sacrament of the Altar,

R. Come, let us adore.

V. Jesus Christ our Lord, Who is the Bread of life,

R. Come, let us adore.

V. Jesus Christ our King, Who reigneth over all nations, and giveth strength of mind to those who receive Him,

R. Come, let us adore.

V. Jesus, the living God in the Blessed Sacrament,

R. Come, let us offer Him adoration, praise, love, and thanksgiving.

Come, let us say with all the angels and saints in heaven:

Holy, holy, holy is the Lord, the almighty God, the Lord of hosts!

The heavens and the earth are full of the majesty of His glory.

Glory be to the Father, etc.

As it was in the beginning, etc.

Hymn. Pange Lingua.

SING, my tongue, the Saviour's glory,
Of His flesh the mystery sing;
Of the blood, all price exceeding,
Shed by our immortal King,
Destin'd for the world's Redemption,
From a noble womb to spring.

Of a pure and spotless Virgin
Born for us on earth below,
He, as man, with man conversing,
Stay'd, the seeds of truth to sow;

Then He clos'd in solemn order,
Wondrously, His life of woe.

On the night of that Last Supper,
Seated with His chosen band,
He, the paschal victim eating,
First fulfils the law's command,
Then, as food to all His brethren,
Gives Himself with His own hand.

Word made flesh, the bread of nature
By His word to flesh He turns;
Wine into His blood He changes,
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

Down in adoration falling,
Lo, the sacred Host we hail!
Lo, o'er ancient forms departing,
Newer rites of grace prevail—
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son, Who reigns on high,
With the Holy Ghost, proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty. Amen.

Most Holy Sacrament, in which Jesus Christ is received, the memory of His Passion is renewed, the mind

filled with grace, and the pledge of future glory given to us!

V. Praised, adored, loved, and blessed be the Most Holy Sacrament,

R. By all creatures, everywhere, and forever. Amen.

Aspirations.

At the Last Supper Jesus took bread, and broke, and gave to His disciples, and said: "Take ye, and eat; this is My body."

O Jesus, Thou art the living Bread that came down from heaven. The Bread that Thou hast given us, is Thy flesh, for the life of the world.

O heavens, O earth, this wonder hear:
What was but earthly bread and wine,
By God Almighty's wondrous power,
Is now Christ's flesh and blood divine.
So God has said, so we believe;
The Word of God cannot deceive.

Jesus also took the chalice, and after giving thanks He gave to His disciples saying: "This is My blood of the New Testament."

O Jesus, Thy precious blood cleanses us from all sin, strengthens our souls, and takes away our sinful desires

Behold, O God, the precious blood
Of Jesus on the altar lies.
O Father, hear how Jesu's blood
For grace and mercy loudly cries.
To Thee it speaketh to forgive;
Forgive us, then, that we may live.

Behold, this is my Redeemer; praise Him and invoke His holy name.

Rejoice, ye mountains of Sion, for the great and holy God of Israel dwells among you.

O Jesus, Thou hast loved us to the end, for Thou hast left us a memorial of Thy Passion, and hast promised to be with us to the consummation of the world.

O Jesus, God, Creator, Judge,
Thee present, humbly we adore.
To Thee in this great Sacrament
Be praise and glory evermore.
May every tongue to Thee confess,
May every heart Thy presence bless. Amen.

Five Minutes.

THINK what happiness is yours to be admitted thus to the presence of Jesus. How many sick people sigh for Him and cannot come to Him. How many mothers long to

come and speak to Him of their children and all their cares, and cannot leave home to visit Him. How many in distant lands where churches are few, or in the lonely heart of the country, long with an exile's longing to kneel before the lighted altar of adoration as you do.

Oh, thank Jesus from your heart for the great privilege you enjoy.

Recite a decade of the Rosary in a spirit of *thanksgiving*.

Five Minutes.

THINK how Jesus with a boundless liberality opens to-day the infinite treasures of His Heart. Come, if your heart is troubled and anxious; the Heart of Jesus was sorrowful unto death in the Garden of Gethsemani, and even now His Heart in the tabernacle is at times lonely, weary, and saddened by insults; Jesus compassionates you; He can and He will help you, if you go to Him with childlike faith and confidence; He will calm your troubled heart, and give you what is best for you. "Ask, and you

shall receive;" "Come to Me," He said, "all you that labor and are burdened, and I will refresh you." Come you that have sinned, and weep before the altar; come, trembling, guilty soul and be pardoned, even as Mary Magdalen was pardoned, because she wept, was truly penitent, and filled with an ardent love of her sweet, divine Master. Come you that are sorely tempted, and ask the help of Him Who also was tempted, and Who is full of pity for you and eager to help you. Come, if you are sick, unhappy, or unfortunate, and complain to Him Who was a "Man of sorrows;" He will comfort and assist you in a way that is best for you. But say, under all circumstances: "Not my will, but Thine be done." Come you that are peaceful, happy, and prosperous, and thank the Lord, for He is good, and deserves your gratitude and love. Remember also that sufferings patiently borne will make a saint of you. Yield not to sadness, but rejoice before the Lord; for "all things work together unto good to those who love God."

Yes, my Lord, I am mindful of Thy goodness and Thy mercy. Sublime and wonderful, yet meek and humble art Thou, O blessed Saviour, in this great Sacrament. I thank Thee for calling me into Thy presence. I approach Thee with confidence and love. I have come to spend this blessed hour with Thee, and Thou canst send me forth a saint. My heart is open; O Jesus! fill it with Thy grace, that it may become pleasing to Thee.

O Mother Mary! help me to keep all the gifts my good Master gives to me.

Recite one decade of the Rosary to obtain *confidence* and *fervor*.

SECOND QUARTER OF AN HOUR.

Five Minutes.

SPEAK to Jesus in the Eucharist, compassionate the sufferings of His Passion and His sufferings in the tabernacle where men neglect Him. I suffer for you, My child, He says from the tabernacle. Your sins have merited punishment, and that punishment I have taken upon Me. If the hand of

God has not lain heavily upon you; if you are happy, if you enjoy spiritual and temporal blessings, all is due to My love for you.

What afflicts Thee in the tabernacle, dear Jesus? The neglect of souls who leave Me alone, or grow quickly weary of praying to Me; the sacrileges of some; the blasphemies of many, and the sins of all. O My child, make reparation to Me for these!

Recite a decade of the Rosary *in union with* the Sacred Heart of Jesus in the Blessed Sacrament.

Five Minutes.

THE best means to make reparation to Jesus is to become yourself holy and pleasing to Him. Tell God that you desire this, and desire it *sincerely*. My Jesus! from this moment my heart shall be entirely Thine. Hitherto each day has seemed only to strengthen and increase my faults and bad habits, so making Thee suffer more and more; but now, my God, I wish only to please Thee. I will no longer be among those who neglect Thee

and cause Thee pain. Inspire me, my God, tell me what Thou wishest me to do.

O Mary, help me to amend my life!

Recite a decade of the Rosary for this intention, in the spirit of *reparation.*

Five Minutes.

TELL Jesus some of the means you intend to take in order to perform your duties perfectly; how you mean to be a saint; you will fly occasions of sin, you will listen to all holy inspirations, and warnings of conscience, you will pray with recollection, you will frequent the sacraments, you will practice daily some particular virtue.

Recite a decade of the Rosary to beg your Mother Mary to take your *resolutions* under her protection. and to help you to *keep them*

ACTS OF CONSECRATION AND ATONEMENT.

JESUS, adorable Saviour, hidden in the Sacrament of Thy love, dwelling amongst us to sweeten our

exile, shall I not exert myself to console Thee? Shall I not offer Thee my heart, since Thou hast given me Thine? It is true that to give myself to Thee is for my own advantage; it is to find the inestimable treasure of a loving, disinterested, faithful heart, such as I would wish my own to be. Thus I. who can give nothing, am always receiving. Lord, I cannot rival Thee in generosity, but I love Thee; deign to accept my poor heart, and although it is worth nothing, still it may become something by Thy grace. Since it loves Thee, do Thou make it good for something, and keep it. Eucharistic Heart of Jesus! I consecrate to thee all the faculties of my soul; all the powers of my body. I wish to endeavor to know and love thee ever more and more, and to make thee better known and loved by others. I wish to labor only for thy glory; and to do only that which thy Father wills. I consecrate to thee all the moments of my life in a spirit of adoration before thy royal presence; of thanksgiving for this incomparable gift; in reparation for our

cruel indifference; and in incessant supplication, that our prayers offered to thee, with thee and in thee, may ascend purified and fruitful to the throne of God's mercy and for His eternal glory. Amen.

Ejaculation.

EUCHARISTIC Heart of Jesus, burning with love for us, inflame our hearts with love of thee.

ACT OF ATONEMENT.

EUCHARISTIC Heart of my God, breathing and palpitating beneath the veils of the most sacred species, I adore thee. Moved by a new love in the presence of the immense benefit of the Divine Eucharist, penetrated with regret at my own ingratitude, I humbly annihilate myself in the still greater abyss of thy mercies. Thou hast chosen me from my youth; thou hast not disdained my infirmity; descending into my poor heart, thou didst come to invite it to a mutual love, giving happiness and peace. And I lost all because I was

unfaithful to Thee, O my Jesus. I allowed my mind to become distracted and my heart to become cold; I listened to myself and I forgot Thee. Thou didst wish to be my guide, my counsellor, the protector of my life, and I, allowing my passions to smother this sweet attraction, lost sight of Thee and forgot Thee. In the salutary pains of trial, in the joys of consolation, in my difficulties and my necessities, instead of having recourse to Thee, I sought creatures and forgot Thee. I forgot Thee in the beloved tabernacles wherein Thy love languishes; in the churches of the city wherein Thou art insulted; in sacrilegious and indifferent hearts, and in my own guilty one, O Jesus, even before and after having received Thee. Eucharistic Heart of my Saviour, the delight of my first communion and during the days of my fidelity, I surrender myself to thee. Come back, come back, and draw me anew to thyself. Pardon me once more, and I will expiate all by the strength of my love. Glorious archangel St. Michael, and you, beloved St. John,

offer my reparation to Jesus and be propitious to me. Amen.

V. Blessed and praised every moment;

R. Be the Most Holy and Divine Sacrament.

Let us Pray.

O God, Who in this wonderful Sacrament hast left us a memorial of Thy Passion; grant us the grace so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy Redemption; Who livest and reignest world without end. Amen.

SPIRITUAL COMMUNION.

My Saviour and my God! I am not worthy to appear before Thee, for I am a poor sinner; yet I approach Thee with confidence in Thy goodness and mercy, for Thou hast said: Come to Me, all you that labor and are heavy-laden, and I will refresh you. Thou wilt not despise a contrite and humble heart. I am

truly sorry for my sins, because by them I have offended Thee, Who art infinitely good. Whatever may have been my foolish transgressions in the past, I love Thee now above all things, and with all my heart. I have a great desire, a vehement longing, O divine Spouse of my soul, to receive Thee in holy communion, and since I cannot now receive Thee in the Blessed Sacrament, I beseech Thee to come to me spiritually and to refresh my soul with Thy sweetness.

Come, my Lord, my God, and my all! Come to me, and let me never again be separated from Thee by sin. Teach me Thy blessed ways; help me with Thy grace to practice meekness, humility, charity, and all the virtues of Thy Sacred Heart. Receive me as one of Thy disciples, and let me live and labor and suffer and pray in union with Thee, for the glory of God, for the accomplishment of the heavenly Father's will, and for the salvation of souls. Jesus! I give Thee my heart with all its affections, my soul with all its powers, and my body with all its senses. My divine

Master, I, Thy servant, shall always be mindful of Thy presence. Bless me in life and in death, that I may praise Thee forever in heaven. Amen.

Sighs to Jesus in the Blessed Sacrament.

O JESUS, sweetest Love, come Thou to me;
Come down in all Thy beauty unto me;
Thou who didst die for longing love of me;
And never, never more depart from me.

Oh, melts my heart receiving Thee, my Own;
My eyes are dim for lack of Thee, my Own;
My flesh doth hunger, needing Thee, my Own;
My soul doth faint apart from Thee, my Own.

Free me, O beauteous God, from all but Thee;
Sever the chain that holds me back from Thee;
Call me, O tender Love, I cry to Thee;
Thou art my all! O bind me close to Thee.

O suffering Love, that hast so loved me;
O patient Love, that weariest not of me;
Alone, O Love! Thou weariest not of me!
Ah! weary not till I am lost in Thee;
Nay, weary not till I am found in Thee.

—*E. M. Shapcote.*

Anima Christi.

SOUL of Christ, sanctify me:
Body of Christ, save me:
Blood of Christ, inebriate me:

Water from the side of Christ, wash me.
Passion of Christ, strengthen me:
O good Jesus, hear me:
Within Thy wounds hide me:
Permit me not to be separated from Thee.
From the malignant enemy defend me:
In the hour of my death call me,
And bid me come to Thee,
That, with Thy saints, I may praise Thee
For ever and ever. Amen.

Three hundred days' indulgence each time; Pius IX., Jan. 9, 1854.

Invocations.

O Sacred Heart, imprint thyself like a divine seal on my heart, that I may never more be separated from thee;

May my name also be ever engraven upon thee, and may I ever be consecrated to thy glory;

V. Blessed and praised every moment;

R. Be the Sacred Heart of Jesus in the Most Holy Sacrament.

Let us Pray.

O God, Who out of Thy immense love hast given to the faithful the most Sacred Heart of Thy Son our Lord, the object of Thy tender affection ; grant, we beseech Thee, that we may so love and honor this pledge of Thy love on earth as by it to merit the love both of Thee and Thy gift, and to be eternally loved by Thee and this most blessed Heart in heaven ; through the same Jesus Christ our Lord. Amen.

THIRD QUARTER OF AN HOUR.

Five Minutes.

Listen to Jesus: "My child, since you wish to comfort Me, to amend your life, to become a saint, commence to-day by accepting, *in atonement for your faults and in reparation for the outrages I suffer from men*, all the troubles which I shall send you. Do not complain, do not murmur ; say with Me, if they seem hard to bear: *O Father, if it be possible, let this chalice pass away;* but

always add with Me: *yet not my will, but Thine be done.* Then submit and adore and bless My will, knowing that all I permit is for your salvation."

Say a decade of the Rosary in a spirit of *resignation* to God's holy will.

Five Minutes.

AGAIN listen to Jesus: "In order to expiate your own faults and in reparation for the outrages done Me, you must become filled with a lively faith and a profound respect towards My majesty hidden in the tabernacle. Everything around the altar should speak to your soul of this. The lamp, which ever burns before Me, tells you that I am present. The sanctuary, enclosed and silent, reminds you of My sanctity and union with God. The tabernacle tells of My love for a hidden life. The purity of the sacred vessels warns you of the purity I look for in your soul."

Say a decade of the Rosary to obtain the gift of *faith*, purity of heart, and greater reverence for sacred things.

Five Minutes.

ONCE more listen to Jesus: "Since you wish to expiate your faults, and to atone to Me for the outrages done Me, try to gain souls to My service. There are souls dear to Me at this moment blaspheming Me, and dying, only to be buried in hell unless they repent. My child, My child, you can win them back to Me. Pray, suffer, atone, and ask pardon for them."

Say a decade of the Rosary for *souls at the point of death.*

FOURTH QUARTER OF AN HOUR.

Five Minutes.

MY God, I desire to do all that Thou hast asked of me; permit me, prostrate at Thy feet, to declare my devotion to Thy service. Too long, O Lord, have I served the devil and the world! I will now, in Thy presence, renew with true sincerity the promises I made at Baptism: "I renounce the devil with all his works, the world with all its pomps, the flesh

with all its temptations, and I shall cling to Jesus alone forevermore.

Repeat this several times, and say a decade of the Rosary to obtain *strength* to keep your good resolutions.

Five Minutes.

O God, there are two graces which I beg of Thee to give me, that I may keep all my good resolutions; the first is a great devotion to the holy communion, that I may love it as St. Teresa did when she braved tempest and storm and the risk of serious illness that she might communicate, saying to those who bade her take care of herself: "Let me, let me communicate! I cannot live longer without Jesus." That I may love it like St. Francis de Sales, the loud beating of whose heart told when the tabernacle was opened.

That I may love it as did a holy child whose whole life was spent in preparation for communion. "This act of self-denial," she would say, "is to ornament the chamber of my heart for Jesus. This duty will yield

a sweet perfume there. Each act of silence, of patience, of kindness, of charity, will spread flowers for the feet of my Jesus, the beautiful, the divine Lover of my soul." Happy child! Whilst living for Jesus alone, she reaped the reward of her goodness even on earth in the love of all around her.

Recite a decade of the Rosary to obtain *devotion* to the Holy Eucharist, to the Sacred Heart, and to the Passion of Our Lord.

Five Minutes.

THE second grace I ask of Thee is devotion to the Blessed Virgin. Mary and the Eucharist cannot be divided. You cannot love the Eucharist without loving the Mother of Jesus; you cannot be devout to Mary without feeling drawn to frequent communion.

O Jesus! let me love Mary as Thou didst love her.

Let me strive to please her as Thou didst.

O Jesus! make me docile to all her words, her commands, her inspira-

tions, as Thou wert obedient to them.

She is my Mother, for Thou gavest her to me. O Jesus! before I leave Thy feet to-day, say once more to Mary as Thou didst on Calvary, "Mother, behold thy child."

Recite a decade of the Rosary to *thank* Mary for having adopted you as her child, and to obtain the grace of perseverance in the service of Jesus and His blessed Mother, so that you may die happily and enjoy with them the everlasting bliss of heaven.

ASPIRATION AND PRAYERS IN HONOR OF MARY, MOST HOLY.

1. JESUS, only Son of the eternal Father, Thou hast chosen as Thy Mother the immaculate Virgin Mary. Thy almighty power, wisdom, and goodness shine forth in this marvel of grace.

Thou hast made her Queen of heaven and earth, Mother of pure love, and an abyss of all graces and privileges. I thank Thee, and will forever praise Thee in Thy most holy Mother, who, elevated to the highest heaven, announces Thy glory.

O Mary, beloved Daughter of the Father, blessed Mother of the Son, and most pure Spouse of the Holy Ghost, who can sufficiently admire thy dignity and greatness?

Who can sufficiently praise in thee thy Son Jesus Christ? Blessed be the most Holy Trinity for having chosen thee above all other creatures, and enriched thee with all the choicest gifts of nature and grace.

2. O my Lord Jesus Christ, Thou hast desired to be born of an ever holy and immaculate Mother. She was to be an especially beautiful and pure white lily among thorns, a most spotless mirror.

Thou hast, therefore, preserved Mary from every stain and from original sin, so that from the beginning she possessed the fulness of grace, that she might crush the head of the serpent.

O Jesus, to Thee be incessant thanksgiving for this grace of all graces, whereby Thou hast made Thy Mother beautiful and holy.

Praise and honor to the Virgin Mother of God, conceived without

original sin, and to her Son Jesus Christ eternal glory and majesty!

3. O Jesus, Thy almighty power has worked a miracle above all the powers of nature, since Thou hast united in Thy blessed Mother virginal purity to the divine maternity. O Virgin and Mother, heaven and earth are astonished and will forever praise thee.

Thou wast inspired by God, O Prophet, when thou didst exclaim: "Behold, a Virgin shall conceive, and bring forth a Son, and His name shall be called Emmanuel."

And thou, O Mother, couldst not understand the message of the angel, since thou didst say: "How shall this be done?" Hail, O ever pure and inviolate Virgin, before, in, and after the birth of thy Son Jesus!

Hail, O beautiful lily among thorns! Thou hast brought forth the Son of God, the Redeemer of the world, and hast not lost the honor of virginity.

O Jesus, Thou wonderful God, vouchsafe to accept this devotion, whereby I will honor and praise Thee forever in Thy virginal Mother.

V. Blessed and praised every moment

R. Be the Most Holy and Divine Sacrament.

Hymn.

MOTHER of Our Lord and Saviour,
First in beauty, as in power,
Glory of the Christian nations,
Ready help in trouble's hour!

Though the gates of hell against us
With tremendous fury rage;
Though the ancient foe assault us,
And his fiercest battle wage,

Naught can hurt the pure in spirit,
Who upon thine aid rely,
At thy hand secure of gaining
Strength and mercy from on high.

Safe beneath thy mighty shelter,
Though a thousand hosts combine,
All must fall or flee before us,
Scattered by an arm divine.

Firm as once on holy Sion
David's tower reared its height,
With a glorious rampart girded,
And with glistening armor bright,

So th' Almighty's Virgin Mother
Stands in strength for evermore,
From Satanic hosts defending
All who her defence implore.

Through the everlasting ages,
Blessed Trinity, to Thee,
Father, Son, and Holy Spirit,
Praise and endless glory be. Amen.

PRAYER TO THE IMMACULATE MOTHER OF GOD.

O MARY, Mother of mercy, may I feel the effects of thy love; may I obtain the assistance of thy all-powerful intercession; and may I one day, through thy help and protection, rejoice to appear before the throne of thy Son Jesus.

For thou art our life, by the grace and love we receive through thy prayers; thou art our sweetness, which rejoices and refreshes us in the miseries and infirmities of this life; and thou art our hope, for through thee we obtain the grace of God and eternal happiness.

O dearest Mother, pray for me that I may one day be united in heaven with thy divine Son, Who has redeemed me by His precious blood.

When my soul shall leave this world and all its perishable goods, to appear before the judgment seat of thy divine

Son, then, O clement, O loving, O sweet Virgin Mary, intercede with Him for me, that He may be to me a Saviour and not a judge.

Oh, do thou thyself present my soul before the throne of Jesus, that I may see Him face to face, adore and love Him forever, Whom I now adore here in the Most Holy Sacrament.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may, by His Passion and cross, be brought to the glory of His resurrection; through the same Christ our Lord. Amen.

ASPIRATIONS AND PRAYER IN HONOR OF ST. JOSEPH.

WE give Thee praise and glory, O Jesus, God and Saviour; and we

entreat Thee, through the intercession and merits of St. Joseph, whom Thou hast chosen to be Thy foster-father on earth, that Thou wouldst vouchsafe to increase in us faith and love, and all virtues pleasing to Thee.

O holy Joseph, in union with the love and confidence with which thy holy spouse entrusted to thee her virginal purity, we commend ourselves to thy powerful protection.

We beseech thee by the loving care with which thou didst provide for Jesus and Mary the necessaries of life:

Pray for us, and for all our relatives, benefactors, friends and enemies.

Be thou a father to us; preserve from all danger our soul and body; grant us thy constant help and powerful protection, that, assisted by thee, we may please God by great purity of soul and body, and by our love and zealous devotion to His service may deserve to obtain His gifts and blessings. Amen.

Antiphon.

BEHOLD the faithful and prudent servant, whom the Lord set over His house.

V. Pray for us, holy Joseph.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, Who in Thine ineffable Providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother; grant, we beseech Thee, that we may have him for our intercessor in heaven, whom on earth we venerate as our holy protector; Who livest and reignest, world without end. Amen.

ACT OF REPARATION.

I ADORE Thee, O hidden Divinity, Jesus Christ in the Blessed Sacrament, as the penitent Magdalen adored Thee, when, kneeling at Thy feet, she began to kiss them and wash them with her tears.

Thou wast merciful to her, saying: "Thy sins are forgiven thee: go in peace."

O Jesus, I acknowledge Thy most adorable majesty, Thy infinite goodness and love in this Sacrament; I also deeply feel the abominable ingratitude of men for the infinite blessings bestowed on us in the Sacrament of Thy love.

In reparation for so much ingratitude, I offer to Thee all the adoration of Thy beloved Mother from the moment of Thy birth in the stable at Bethlehem.

I offer to Thee the praise, honor, and love of all the saints in heaven; the faith of Thine apostles, the zeal of martyrs, the piety of confessors, and the love of virgins.

O loving Saviour, accept my offerings, and forgive me all my sins, that I may have the consolation of worthily repeating:

V. Blessed and praised every moment

R. Be the Most Holy and Divine Sacrament,

V. By men and all creatures,

R. Throughout the world, and forever and ever. Amen.

LOVING ASPIRATIONS TO JESUS.

O JESUS, my God and Saviour, Thou hast loved me with an eternal love.

Ah, may I love Thee in eternity!

O Jesus, through Thy excessive love Thou hast become like to me, in order to draw my heart to Thee.

Ah, may my love unite me to Thee!

O Jesus, Thou hast given me Thy works, Thy sufferings, Thy life, and Thy blood.

Ah, may the fire of Thy love inflame my heart!

O Jesus, what sufferings did the work of my Redemption cost Thee! Thy love has overcome them all.

Melt my icy heart; Thou hast come to enkindle in the world the fire of Thy love.

Divine fire, penetrate me; purify me from the dust of vanity, and make me burn with love for Thee.

O Jesus, Thou hast given me the law of love, that I should love Thee with my whole heart and my whole strength.

Give me the grace of love and of

heavenly fervor, which will separate me from creatures and unite me to Thee.

O Jesus, Thou livest in the Sacrament of Thy love, in order to love, console, and sanctify me.

Ah! this is my only wish, my desire, and my prayer. May Thy grace help me to love Thee more and more!

ASPIRATIONS AND PRAYER IN HONOR OF THE SAINTS.

O LORD! how glorious is Thy kingdom, in which Thy saints see and enjoy Thee, and shall forever rejoice with Thee, Lamb of God!

My heart yearns for those heavenly dwellings, that I may forever praise Thee, with this holy and happy multitude.

Glory, praise, and thanksgiving be to our God forever and ever.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us Pray.

PROTECT Thy people, O Lord, and preserve them by Thy continual defence, who trust in the patronage of

Peter and Paul, and all Thy other apostles.

Let all Thy saints, we beseech Thee, O Lord, assist us everywhere; that, while we honor their merits, we may experience their patronage: grant us Thy peace in our times, and repel all wickedness from Thy Church: direct our actions and our desires in the way of salvation; render to our benefactors everlasting blessings, and to all the faithful departed grant eternal rest. Through Our Lord Jesus Christ, etc.

ASPIRATION AND PRAYER IN HONOR OF THE ANGELS.

V. BLESS the Lord, all ye His hosts;

R. Ye ministers of the Lord, that do His will.

Let us Pray.

O GOD, Who in the dispensation of Thy providence dost admirably dispose the ministry of angels and of men, mercifully grant that the holy angels, who ever minister before Thy throne in heaven, may be also the pro-

tectors of our life on earth; through Jesus Christ our Lord. Amen.

Concluding Prayer.

RECOMMEND to Jesus the Church, the intentions of the Pope, the Apostleship of Prayer, and your own particular intentions. Say five Our Fathers and five Hail Marys especially for the intentions of the Holy Father.

O hidden God and Saviour, Jesus Christ, Thou art our most precious gift; Thou art the source of all graces.

From Thy Holy Sacrament, the throne of Thy graces, grant Thy blessing to us, to our relatives, our friends, and our enemies.

Bless our country, our rulers, our spiritual and temporal superiors.

Bless our Holy Father, the Pope, and the Church.

Convert the sinners, the heretics, the infidels, the Jews, and bring them all to the one true fold.

Aid and comfort the poor, the unhappy, the forsaken, and those who are sick and dying.

Preserve innocent souls in Thy love

and grace, convert sinners and heretics, enlighten all heathens and infidels.

Grant to all Thy grace and mercy, that the whole world may know, love, praise, and adore Thee.

O God of infinite mercy and consolation, be merciful to the souls of the departed, who still suffer in purgatory; apply to them, O loving Heart of Jesus, the merits of Thy precious blood.

May they be comforted by Thy goodness and mercy, and speedily enjoy the contemplation of Thy glory.

O Lord Jesus, remain with us forever; forsake us not, and deliver us from all evils of soul and body.

May Thy angels be with us, and preserve us in peace and holy union.

May Thy blessing come upon us, and Thy divine assistance always remain with us, O Jesus, Who livest and reignest with the Father and the Holy Ghost, world without end. Amen.

V. Blessed and praised every moment

R. Be the Most Holy and Divine Sacrament.

V. Lord, hear our prayers;

R. And let our cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

This method for the Hour of Adoration before the Blessed Sacrament, is adaptable to any number of variations by a judicious selection of other prayers, litanies, exercises, and meditations from this book.

New Indulgenced Prayer to the Sacred Eucharistic Heart.

O EUCHARISTIC Heart, O sovereign love of Our Lord Jesus Christ, Who has instituted the August Sacrament in order to dwell here below in our midst, in order to give to our souls Thy flesh as food and Thy blood as heavenly drink. We believe firmly, Lord Jesus, in that supreme love which has caused Thee to institute the most Holy Eucharist. Here before this Host, it is just that we should adore

this love, that we should acknowledge and exalt it as the life-giving centre of Thy Church. This love urges us to approach Thee. Thou seemest to say to us: Behold how I love you! In giving you My flesh to eat and My blood to drink, I desire by this close relation to awaken your love and to unite you to Myself. I wish to effect the transformation of your souls into that of your crucified Saviour, Who is the Bread of eternal life. Give Me then your hearts, have life by living in Me, and you will live in God.

We recognize it, O Lord, that such is the call of Thy Eucharistic Heart. We thank Thee and we are ready, yes, we will respond to it. Grant us the grace that we may be fully penetrated with this sovereign love, by which, on the eve of Thy Passion, Thou didst invite us to partake and eat of Thy sacred body. Imprint deeply into our inmost souls the firm resolve to respond faithfully to this invitation. Grant us the devotion and reverence necessary to honor, to receive worthily the gift of Thy Eucharistic Heart, bestowed as a last mark of Thy love.

May we thus be enabled by Thy grace to celebrate effectually the remembrance of Thy Passion, to repair our offenses and coldness, to nourish and increase our love for Thee, and to keep forever alive in our hearts the seed of a blessed immortality. Amen.

Five years' indulgence, each time, when recited before the Blessed Sacrament exposed. A plenary indulgence if recited daily for a month, with some time spent in adoration once a week before the Blessed Sacrament exposed, under the usual condition of confession, communion, and visit. These indulgences are applicable to the souls in purgatory; Leo XIII., June 17, 1902; S. P. Ap., Oct. 12, 1936.

ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

ADORABLE Heart of Jesus! the most loving, the most generous of all hearts, Heart ever burning with love upon our altars; deeply penetrated with gratitude and love for thy numberless blessings, we consecrate ourselves unreservedly to thee. We give thee our hearts; that the offering may be acceptable, make them meek, humble, patient and generous,

like thine. We consecrate to thee our being and our life, our thoughts, words, actions and sufferings. We pledge ourselves to labor unceasingly to propagate devotion to thy Sacred Heart and gain souls to thy love. Receive us, then, as thy devoted servants, and mayest thou be henceforth the sole object of our love, our refuge and strength during life, our hope and salvation at the hour of death. Amen.

AN ACT OF REPARATION.

DIVINE Jesus! ever present on our altars, we cast ourselves at Thy sacred feet, penetrated with lively sorrow at the sight of the ingratitude and outrages which unceasingly afflict Thy Heart.

Accept us as victims of atonement and reparation. Dispose of us, according to Thy pleasure. Have mercy on us, O Jesus, have mercy on us! From the cross Thou didst forgive Thy executioners; pardon us also; listen to the pleadings of Thy Sacred Heart and our sins will be consumed in its love.

We do not merit this grace; but with the fire of Thy love destroy in us all that may be displeasing to Thee, and implant in our hearts sentiments worthy of appeasing Thy justice. Sacred Heart of Jesus! watch over our Sovereign Pontiff, and Thy holy Church, our mother. Be Thou the salvation of Christians, the safeguard of those who have recourse to Thee, the refuge of sinners. Grant us the grace of devoting ourselves solely and entirely to Thy service; and thus gaining souls to Thy love, may we finally share in the inheritance Thou hast reserved for those who love Thee. Amen.

The Holy Rosary.

THE Holy Rosary, on account of the meditations on the mysteries in the life of Our Lord and the Blessed Virgin, which we make while reciting it, is one of the most useful devotions in connection with our "Visits to the Blessed Sacrament" and the "Hour of Adoration."

One form of meditation, called the "Eucharistic Rosary," is especially recommended for this purpose, as it connects the sacred Mysteries of the Rosary with the life of Our Lord in the Holy Eucharist. The Rosary is one of the most admirable and beneficial devotions practised in the Catholic Church. Its method and design are stated to have been revealed to St. Dominic by the Blessed Virgin Mary, who admonished him to preach it with all the fervor of his mind, as a singular and efficacious remedy for

the overthrow of heresy and the extirpation of vice. And she said to him: "Thou shalt inform my people that it is a devotion most acceptable to my Son and to me." Adapted alike to the learned and ignorant, to the cloister and the world, and to every capacity, the words being so easy that the most illiterate may learn them, and the mysteries so sublime as to afford matter of contemplation and entertainment to the highest intellects. Hence there never was a confraternity in which a greater multitude of ranks have enrolled themselves—Popes, cardinals, and prelates of every grade, kings and queens, royal personages, and nobles of every distinction; men and women both old and young, of every condition, nation, and clime. No Christian could slight it without irreverence, or neglect its frequent use without serious injury to piety.

The whole Rosary is composed of fifteen decades (the chaplet or ordinary beads containing five decades); each of the fifteen decades is recited in honor of a mystery of Our Lord's life, beginning with His incarnation

and ending with the crowning of His blessed Mother in heaven. A decade consists of one Our Father, ten Hail Marys, and a Glory be to the Father. While reciting the decade, let faith place before your mind the mystery honored, and pray that the virtue it particularly teaches, may, while reciting that decade, be impressed on your heart, and the graces of the holy mystery descend into your soul. It is a frequent and pious custom to recite a chaplet, that is, five decades of the beads, every day; if you persevere in doing so you will increase daily in love to Jesus Christ, and in imitation of the virtues of the Holy Family, Jesus, Mary, and Joseph.

The Mysteries of the Holy Rosary.

THE FRUIT OF EACH MYSTERY.

Joyful Mysteries.—Spirit of Holy Joy.

1.—Annunciation..Humility,
2.—Visitation....Fraternal Charity.
3.—Nativity.....Spirit of Poverty.
4.—Presentation...Obedience.

5.—Jesus with the Doctors.... Love of Jesus and of His Holy Services.

Sorrowful Mysteries.—Spirit of Compassion and Contrition.

1.—Agony.....Fervor in Prayer.
2.—Scourging.....Penance.
3.—Crowning with Thorns....Moral Courage.
4.—Carriage of the Cross.....Patience.
5.—Crucifixion...Self-sacrifice for God and our Neighbor.

Glorious Mysteries.—Spirit of Adoration and Faith.

1.—Resurrection..Faith.
2.—Ascension....Hope.
3.—Descent of the Holy Ghost: Love and Zeal for Souls.
4.—Assumption..Filial devotion to Mary.
5.—Coronation of B. V. M...Perseverance.

The Eucharistic Rosary.

The Recitation of the Holy Rosary in the Presence of the Blessed Sacrament.

THE JOYFUL MYSTERIES.

The First Joyful Mystery—The Annunciation.

O JESUS, born of Thy Father from all eternity; filled with an incomprehensible love for men, Thou didst become man in the womb of the Blessed Virgin Mary through the operation of the Holy Ghost, humbling Thyself to such a degree as to take the form of a servant. The same charity hath prompted Thee to perpetuate, in the Eucharist, this mystery of annihilation and love, even to improve on it by becoming the food of our souls.

Divine Jesus, we adore Thee in these unfathomable debasements, and we beg of Thee, through the intercession of Thy holy Mother, a deep and heartfelt humility.

The Second Joyful Mystery—The Visitation.

DIVINE Saviour, from the womb of Mary, wherein Thou didst become incarnate, Thou breathest forth sanctity into John the Baptist and upon the whole house of Elizabeth. From the Host wherein Thou dwellest, Thou spreadest all over the world the influence of Thy grace and life throughout the whole Church.

O divine Jesus, full of love and kindness, we adore Thee, and we beg of Thee, through the intercession of Thy holy Mother, perfect charity towards our neighbors.

The Third Joyful Mystery—The Nativity of Our Lord.

O KING of kings! poor indeed, yet most lovely in the crib of Bethlehem, Thou callest the simple and the poor to be Thy first adorers: poorer and no less amiable to the eyes of faith in the Sacrament of Thy love. Thou art still delighted to see around Thy person the humble and the little.

O Jesus, in Thy destitution we adore Thee, to Whom belong all the treasures of the Godhead, and we beg of Thee, through the intercession of Thy holy Mother, detachment from the goods of this world.

The Fourth Joyful Mystery — The Presentation of Our Lord in the Temple.

LAMB of God, Who takest away the sins of the world, Thou offerest Thyself with perfect obedience and love to Thy Father, through the hands of the high-priest, as the Victim that is to be immolated on the cross; every day also Thou offerest Thyself upon the altar by the hands of the priest, with the same obedience and love as our Victim always sacrificed and always living.

O sweet Victim, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, the spirit of obedience and sacrifice.

The Fifth Joyful Mystery—The Finding of Our Lord in the Temple.

O JESUS, Thou withdrawest and leavest Mary and Joseph in tears to do the work of Thy Father; but Thou fillest them with joy when they find Thee in the midst of the doctors amazed at Thy knowledge and wisdom. Veiled in the Eucharist, Thou impartest there divine teachings, and Thou fillest with joy those who seek Thee with their whole heart.

O hidden God! we adore Thee, and we beg of Thee, through the intercession of Thy holy Mother, the grace of seeking Thee with a lively and persevering faith in the Sacrament of Thy love.

THE SORROWFUL MYSTERIES.

The First Sorrowful Mystery—The Agony of Our Lord in the Garden of Olives.

DIVINE Saviour, under the weight of sorrow and sadness caused by our sins, Thou fallest, bathed in a sweat of blood, and Thou endurest a

mortal agony. In the Blessed Sacrament, also, Thou art still more humbled and annihilated on account of our sins.

We adore Thee and we compassionate Thy agony of suffering in the Garden of Gethsemani, as well as Thy agony of humiliation in the Eucharist, and we beg of Thee, through the intercession of Thy holy Mother, a heartfelt sorrow for our sins.

The Second Sorrowful Mystery—The Flagellation.

O good Jesus! scourged and covered with wounds, the sins committed by men against the holy virtue of purity thus torture Thy innocent flesh; and in the Blessed Sacrament impure hearts insult Thee by their sacrilegious communions.

O Thou bloody Victim, scourged at the pillar, patient Victim abused in the Sacrament, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, the grace of mortifying our senses.

The Third Sorrowful Mystery—The Crowning with Thorns.

O KING of glory! crowned with thorns and proclaimed in derision King of the Jews by brutal soldiers who ignominiously spit upon Thy adorable face, Thou fallest a victim to the sins committed by pride; so also art Thou treated in the Blessed Sacrament wherein Thou bearest a crown of ignominy made up of the many acts of irreverence, contempt, hypocrisy, and vanity committed by Christians in Thy sanctuary.

O loving King! overwhelmed with insults both in Thy Passion and in the sacred Host, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, the grace of mortifying our self-love.

The Fourth Sorrowful Mystery—The Carrying of the Cross.

CURSES, outrages, ill-treatments, anguish of heart, sufferings of all kinds, nothing can, O dear Redeemer, alter the mildness and patience with

which Thou carriest Thy heavy cross; with like sweetness and patience dost Thou bear in the long course of ages, doubts, want of confidence, murmurs, discouragement on the part of Thy children.

O Jesus! we adore Thee carrying with love the crosses prepared for Thee by Thy Father, and we beg of Thee, through the intercession of Thy holy Mother, patience in the trials of this life.

The Fifth Sorrowful Mystery—The Crucifixion and Death of Our Lord.

O GOOD and merciful Saviour! Thy love, more than iron nails, keeps Thee riveted to the cross whereon Thou atonest for our sins in the midst of unspeakable torments; we find Thee also riveted by the same love to the Sacrament of the Eucharist, continuing Thy sacrifice to the end of ages in order to apply to us the fruits thereof.

Sweet Lamb, perpetually immolated for us, we adore Thee, and we beg of Thee, through the intercession of Thy

holy Mother, such a hatred of sin as will make us prefer the death of the body to the staining of the soul.

THE GLORIOUS MYSTERIES.

The First Glorious Mystery—The Resurrection of Our Lord.

O CHRIST Jesus! Thou comest forth glorious from the tomb, victorious over all infernal powers; henceforth sufferings and death have lost their empire over Thy glorious humanity. What a consolation for us to know that, though confined to the humble condition of Thy Sacrament, Thou art in full possession of the life, joy and glory of Thy resurrection!

We adore Thee, O immortal King of ages, and we beg of Thee, through the intercession of Thy holy Mother, a lively and loving faith in Thy real and lifegiving presence in the Blessed Sacrament.

The Second Glorious Mystery—The Ascension.

O DIVINE Saviour! Thy triumph in this mystery has reached its

perfection! By raising Thyself up to heaven through Thy own power, Thou hast taken possession of Thy kingdom, and Thou art seated at the right hand of Thy Father to be forever the joy of the angels and saints. Every day also without quitting Thy throne, Thou comest upon our altars, under the form of bread, to bring us a foretaste of the heavenly beatitude.

O Thou, the delight of pure souls, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, an ardent desire of possessing Thee here below under the Eucharistic veils, and to possess Thee in heaven in the splendor of Thy glory.

The Third Glorious Mystery—The Coming Down of the Holy Ghost upon the Apostles.

O JESUS, scarcely hadst Thou entered into Thy glory at the right hand of Thy Father, when Thou didst show Thy munificence by sending forth the Holy Spirit with His many and various gifts to Thy growing Church. From the Eucharist, as if from another heaven, wherein Thou

hast set up Thy throne of love, Thou impartest to souls the spirit of life and strength, and Thou kindlest in them the fire of Thy divine charity.

O Jesus, King in heaven, King also in the Eucharist, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, fidelity to grace in order to reap all the fruits produced in the souls of men by the gifts of the Holy Ghost.

The Fourth Glorious Mystery—The Death and Assumption of Mary.

O JESUS, no longer canst Thou leave here below Thy blessed Mother; already she heareth Thy voice calling her, and amid the transports of an ineffable communion, love taketh away her soul from the land of exile. But her virginal body, like that of her divine Son, must not know corruption; Thou raisest her from the dead, and brilliant as the sun, she soars on angels' wings to the seat of eternal glory.

O Jesus, our resurrection and our life, we adore Thee and we pray that, through the intercession of Thy holy

Mother, we may die in the arms of her who is also our own Mother, after having received in a fervent communion the pledge of our glorious resurrection.

The Fifth Glorious Mystery—The Crowning of Mary in Heaven.

DIVINE Son of Mary, to make Thy holy Mother partaker of Thy own glory, Thou hast crowned her Queen of heaven and earth and appointed her our advocate and the living channel of Thy graces. From the Eucharist not less than from heaven, Thou willest that every grace shall reach us through her maternal hands.

O Jesus, we adore Thee in Thy unspeakable glory, of which Thou hast made Thy Mother partake with Thee, and we beg of Thee, through her intercession, a great confidence in her powerful mediation.

Litany of the Faithful Departed.*

LORD, have mercy.
Christ, have mercy.
Lord, have mercy.

Ancient of days, Thy servants meet
To bow before Thy mercy seat,
Thou Father, Son, and Paraclete.
Miserere, Domine.

Have mercy, Lord, on all who wait
In place forlorn and lonely state,
Outside Thy peaceful palace gate.
Miserere, Domine.

These were the work of Thine own hands,
Thy promise sure forever stands ;
Release them, Lord, from pain and bands.
Miserere, Domine.

Lord Jesus, by Thy sacred name,
By Thy meek suffering and shame,
Preserve these souls from cruel flame.
Miserere, Domine.

* By the Rev. Frederick George Lee, D.D.

By sweat of blood and crown of thorn,
By cross to Calvary meekly borne,
Be Thou to them salvation's horn.
Miserere, Domine.

By Thy five wounds and seven cries,
By pierced Heart and glazing eyes,
By Thy dread, awful sacrifice,
Miserere, Domine.

When here below are lifted up
The sacred Host and blessed cup,
Soon with Thee, Lord, may each one sup,
Miserere, Domine.

By Raphael's powers and Michael's might,
By all the ordered ranks of light,
Battalions of the Infinite.
Miserere, Domine.

By martyrs' pangs and triumph-palm,
By saints' strong faith, confessors' psalm,
By Mary's name, like Gilead's balm.
Miserere, Domine.

These souls forlorn, Redeemer blest,
Never denied Thee, but confest
Grant them at last eternal rest.
Miserere, Domine.

On earth they failed from day to day,
Oft stumbling on the narrow way,
Yet put their trust in Thee for aye.
Miserere, Domine.

Let their chill desolation cease,
Thy mercy shed and give release,
Then grant them everlasting peace.
Miserere, Domine.

Here months and years now come and go,
With summer gleam and winter snow;
Let fall Thy dew and grace below.
Miserere, Domine.

Flowers fade and wither; such their doom,
Men fail and find the gaping tomb:
With Thee Thy gardens ever bloom.
Miserere, Domine.

Vision of peace so calm and bright,
After a long and darksome night,
Clothe them with everlasting light.
Miserere, Domine.

For these poor souls, who may not pray—
For gone is their probation day,—
We plead Thy cross and humbly say,
Miserere, Domine.

Jesus, for Thee they keenly long,
To company with saintly throng,
And, ransomed, sing the new glad song.
Miserere, Domine.

May they with saints in glory shine,
Joined with angelic orders nine;
Link them with Thee in joys divine.
Miserere, Domine.

Enter may they through heaven's door,
To walk in white on yonder shore,
Forever, Lord, for evermore!
Miserere, Domine.

Remember all their sighs and tears,
One day with Thee a thousand years;
Give peace, O Lord, and calm their fears!

Miserere, Domine.

As pants the hart for cooling spring,
As bird flies home with wearied wing,
Homeward they turn; Lord, homeward bring.

Miserere, Domine.

Litany of the Blessed Virgin.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devotion,
Mystical rose,
Tower of David,

Pray for us.

Tower of ivory,
House of gold,
Ark of the Covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy Rosary,
Queen of peace,
Pray for us.

Lamb of God, Who takest away the sins of the world, *spare us, O Lord.*
Lamb of God, etc., *graciously hear us, O Lord.*
Lamb of God, etc., *have mercy on us.*
Christ, hear us. ***Christ graciously hear us.***

Ant. We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Prayer.

GRANT, we beseech Thee, O Lord God, unto us Thy servants, that we may rejoice in continual health of mind and body; and, by the glorious intercession of blessed Mary ever Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness. Through Christ, our Lord. Amen.

Seven years' indulgence every time; plenary indulgence once a month under the usual conditions for the daily recitation of this Litany with its versicles and collect; Pope Pius VII., Sept. 30, 1817; S. P. Ap., Mar. 28, 1933.

PRAYER TO THE SACRED HEART OF MARY.

HEART of Mary, Mother of God, our Mother; heart most amiable,

delight of the ever-adorable Trinity, and worthy of all the veneration and tenderness of angels and of men; heart most like the Heart of Jesus, whose most perfect image thou art; heart full of goodness, ever compassionate toward our miseries! vouchsafe to thaw our icy hearts, and change them to the likeness of the Heart of Jesus. Infuse into them the love of thy virtues, inflame them with that blessed fire with which thou dost ever burn. In thee let the holy Church find safe shelter; be thou its guardian and its ever-sweet asylum, its tower of strength, impregnable against the assaults of its enemies. Be thou the road leading to Jesus; be thou the channel whereby we receive all graces needful for our salvation. Be thou our help in need, our comfort in trouble, our strength in temptation, our refuge in persecution, our aid in danger; but especially in the last struggle of our life, at the moment of our death, when all hell shall be unchained against us to snatch away our souls, in that dread moment, that hour so terrible, on which depends our

eternity—ah! then, most tender Virgin, do thou make us feel how great is the sweetness of thy Mother's heart, how great thy power with the Heart of Jesus, opening to us, in the very fount of mercy itself, a safe refuge, that so one day we too may join with thee in paradise in praising the Heart of Jesus forever and forever. Amen.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, Aug. 18, 1807, and Feb. 1, 1816, granted an indulgence since increased to five hundred days, each time, to those who shall say this prayer; a plenary indulgence, on the usual conditions, provided that this prayer be devoutly recited every day for a month. S. P. Ap., Sept. 15, 1934.

Sweet Heart of Mary, be my salvation.

Indulgence of three hundred days, each time. S. Cong. Ind., Sept. 30, 1852.

O Heart most pure of the Blessed Virgin Mary, obtain for me from Jesus a pure and humble heart.

Indulgence of three hundred days, each time. S. P. Ap., Jan 13, 1922.

PRAYER FOR THE CONVERSION OF HERETICS AND SCHISMATICS.

O MARY, Mother of mercy and Refuge of sinners! we beseech thee to look with pitying eyes on heretical and schismatical nations. Do thou, who art the seat of wisdom, illumine their minds, wretchedly involved in the darkness of ignorance and sin, that they may know the Holy, Catholic, Apostolic, Roman Church to be the only true Church of Jesus Christ, out of which no sanctity or salvation can be found. Finally, complete their conversion by obtaining for them the grace to believe every truth of our holy faith, and to submit to the Sovereign Roman Pontiff, the Vicar of Jesus Christ on earth, that thus, being soon united to us by the bonds of divine charity, they may make with us but one fold under one and the same pastor, and that we may thus, O glorious Virgin, all sing exultingly forever: "Rejoice, O Virgin Mary! thou alone hast destroyed all heresies in the whole world!" Amen.

Say the Hail Mary, three times.

His Holiness, Pius IX., on Dec. 30, 1868, granted to all who shall say this prayer, together with the Hail Mary, three times, an indulgence since increased to five hundred days, each time. S. P. Ap., Mar. 18, 1936.

MEMORARE TO THE BLESSED VIRGIN.

REMEMBER, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but in thy mercy hear and answer me. Amen.

Indulgence of three years, each time; plenary indulgence once a month on usual conditions for daily recitation of this prayer; Pope Pius IX., July 25, 1846; S. P. Ap., Sept. 8, 1935.

Mary, my dearest Mother, pray to Jesus for me.

MEMORARE TO ST. JOSEPH.

REMEMBER, O most pure spouse of the Blessed Virgin Mary, my sweet protector, St. Joseph! that none ever had recourse to thy protection, or implored thy aid, without obtaining relief. Confiding, therefore, in thy goodness, I come before thee, and humbly offer thee my prayers. Despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.

O glorious St. Joseph, through the love you bear to Jesus Christ, and for the glory of His name, hear our prayers and obtain our petitions.

PRAYER TO ST. JOSEPH.*

WE come to thee, O blessed Joseph, in our sore distress; and, having sought the help of thy most blessed spouse, we confidently implore thy assistance also.

We humbly beg that, mindful of the dutiful affection which bound thee to the immaculate Virgin Mother of

* Authorized Translation.

God, and of the fatherly love wherewith thou didst cherish the child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His blood, and of thy strength and power help us in our urgent need.

O most provident guardian of the divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving father, every pest of error and corrupting sin; from thy place in heaven, most powerful deliverer, graciously come to our aid in this conflict with the powers of darkness; and as of old thou didst deliver the child Jesus from the supreme peril of life, so now defend the holy Church of God from the snares of her enemies and from all adversity; have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live holily, die happily, and so enter into the everlasting bliss of heaven. Amen.

An indulgence of three years, each time; Pope Leo XIII., Aug. 15, 1889; S. P. Ap., Dec. 13, 1935.

PRAYER OF ST. ALOYSIUS GONZAGA TO THE BLESSED VIRGIN.

MOST holy Mary, my Lady, to thy faithful care and special keeping and to the bosom of thy mercy, to-day and every day, and particularly at the hour of my death, I commend my soul and my body; all my hope and consolation, all my trials and miseries, my life and the end of my life I commit to thee, that through thy most holy intercession and by thy merits, all my actions may be directed and ordered according to thy will and that of thy divine Son. Amen.

His Holiness, Leo XIII., on March 15, 1890, granted to the faithful who recite the above prayer an indulgence since increased to three years, each time. S. P. Ap., Mar. 28, 1933.

SALVE REGINA.
SUB TUUM PRÆSIDIUM.

I.

In the morning.

HAIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope; to thee do we cry,

poor, banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus, O clement, O loving, O sweet Virgin Mary!

V. Make me worthy to praise thee, holy Virgin.

R. Give me strength against thine enemies.

V. Blessed be God in His saints.

R. Amen.

II.

In the evening.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, and deliver us from all dangers, O ever glorious and blessed Virgin.

Make me worthy, etc., as above.

Indulgence of five years, each time; Pius VI., April 5, 1786; S. P. Ap., Dec. 12, 1935.

Various Indulgenced Prayers.*

The use of the indulgences is in the highest degree wholesome to Christian people. —*Council of Trent.*

THE sign of the cross: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Indulgence of one hundred days, every time.—Pope Pius IX., July 28, 1863; S. P. Ap., Feb. 10, 1935.

Jesus, meek and humble of Heart, make our hearts like unto Thine.

Indulgence of five hundred days, each time.—S. P. Ap., Mar. 10, 1933.

Blessed be the holy and immaculate conception of the Blessed Virgin Mary, Mother of God!

Indulgence of three hundred days, every time.—S. P. Ap., Nov. 8, 1934.

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* From the Raccolta. All and each of the holy indulgences attached to the pious prayers and works contained in the Raccolta are, by way of suffrage, applicable to the souls of the faithful departed. (Sacred Congregation of Indulgences, Sept. 30, 1852.)

We adore Thee, O Christ, and bless Thee; because by Thy holy cross Thou hast redeemed the world.

Indulgence of three years, each time.—S. P. Ap., Feb. 2, 1934.

May the Sacred Heart of Jesus be everywhere loved!

Indulgence of three hundred days, each time.—S. P. Ap., Mar. 10, 1933.

Mary, Mother of God and Mother of mercy, pray for us and for the departed!

Indulgence of three hundred days, each time.—S. P. Ap., June 4, 1934.

O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment Thine.

Indulgence of three hundred days, each time; plenary indulgence, once a month, under the usual conditions, for its daily recitation.—S. P. Ap., Apr. 15, 1915.

O Jesus in the Blessed Sacrament, have mercy on us!

Indulgence of three hundred days, each time.—Brief, May 20, 1911.

O Mary, who didst come into this world free from stain, obtain of God for me that I may leave it without sin.

Indulgence of three hundred days, each time.—S. P. Ap., Oct. 16, 1936.

Eternal Father! I offer Thee the most precious blood of Jesus Christ in satisfaction for my sins, in supplication for the holy souls in purgatory, and for the wants of holy Church.

Indulgence of five hundred days, each time.—S. P. Ap., Mar. 10, 1933.

Sweetest Jesus, be not my Judge, but my Saviour.

Indulgence of three hundred days, each time.—S. P. Ap., Oct. 22, 1935.

My Queen, my Mother, remember I am thine own. Keep me, guard me, as thy property and possession.

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles

of the world, even to the end of time! Amen.

Indulgence of three hundred days, each time.—S. P. Ap., Oct. 23, 1928.

My Jesus, mercy!

Indulgence of three hundred days, each time.—S. P. Ap., Dec. 17, 1932.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe out my soul in peace with you!

Indulgence of seven years, each time, for each invocation.—S. P. Ap., Oct. 12, 1936.

To thee, O Virgin Mother, never touched by stain of sin, original or actual, I recommend and confide the purity of my heart.

Indulgence of three hundred days, each time.—S. P. Ap., May 9, 1932.

Holy, holy, holy, Lord God of hosts: the heavens and the earth are full of Thy glory!

Indulgence of three hundred days, each time.—Pope Clement XIV., June 6, 1769; S. P. Ap., Mar. 23, 1936.

O Mary, conceived without sin, pray for us who have recourse to thee.

Indulgence of three hundred days, each time.—Pope Leo XIII., Mar. 15, 1884; S. P. Ap., Apr. 15, 1932.

May the most just, most high, and most amiable will of God be done in all things, — praised and magnified forever.

Indulgence of five hundred days, each time.—Pope Pius VII., May 19, 1818; S. P. Ap., Dec. 9, 1932.

Jesus, Son of David, have mercy on me!

Indulgence of five hundred days, each time. Plenary indulgence under the usual conditions if said daily for a month.—Pope Leo XIII., Feb. 27, 1886; S. P. Ap., Mar. 15, 1934.

O sweetest Heart of Jesus! I implore
That I may ever love thee more and more.

Indulgence of three hundred days, every time.—Pope Pius IX., Nov. 26, 1876.

Jesus, my God, I love Thee above all things!

Indulgence of three hundred days, each time.—Pope Pius IX., May 7, 1854; S. P. Ap., July 28, 1932.

Sweet Heart of Mary, be my salvation.

Indulgence of three hundred days, every time; plenary indulgence once a month under usual conditions if said daily.—Pope Pius IX., Sept. 30, 1852.

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day (*or* night) be at my side,
To light and guard, to rule and guide.
Amen.

Indulgence of three hundred days, every time.—Pope Pius VI., Oct. 2, 1795; S. P. Ap., Oct. 27, 1935.

Help us, Joseph, in our earthly strife,
Ever to lead a pure and holy life.

Indulgence of three hundred days, each time.—S. P. Ap., May 13, 1933.

A New Indulgence in Behalf of the Holy Souls in Purgatory.

V. REQUIEM æternam dona eis, Domine; *V.* ETERNAL rest give to them, O Lord;

R. Et lux perpetua luceat eis.	*R.* And let perpetual light shine upon them.
Requiescant in pace. Amen.	May they rest in peace. Amen.

Indulgence, applicable to the poor souls alone, three hundred days each time.—S. P. Ap., May 17, 1927.

PRAYER TO ST. JOHN, APOSTLE AND EVANGELIST.

O GLORIOUS apostle, whose virginal purity made thee so dear to Jesus that thou wast privileged to lean thy head upon His divine bosom and to be left by Him to take His place as son of His most holy Mother, I entreat thee to enkindle in me the most ardent love for Jesus and Mary. Obtain for me, I beseech thee, from the Lord, that I too, with a heart quite weaned from all worldly attachments, may be made worthy to be always united to Jesus as a faithful disciple, and to Mary as a devoted son here on earth, and to abide with them forever in heaven. Amen.

Indulgence of three hundred days, each time.—S. P. Ap., May 10, 1933.

PRAYER TO ST. ALOYSIUS GONZAGA.

O BLESSED Aloysius, adorned with angelic graces, I, thy most unworthy suppliant, recommend specially to thee the chastity of my soul and body, praying thee by thy angelic purity to plead for me with Jesus Christ, the immaculate lamb, and His most holy Mother, the Virgin of virgins, that they may keep me from all grievous sin. O never let me be defiled with any stain of impurity; but when thou dost see me in temptation, or in danger of falling, then remove far from my heart all bad thoughts and unclean desires, and awaken in me the memory of eternity and of Jesus crucified; impress deeply in my heart a sense of the holy fear of God; and thus, kindling in me the fire of divine love, enable me so to follow thy footsteps here on earth, that, in heaven with thee, I may be made worthy to enjoy the vision of our God forever. Amen.

Our Father, and Hail Mary, Glory be.

PRAYER TO ST. MICHAEL DE SANTI, THE ANGEL OF THE BLESSED SACRAMENT.

O SERAPH inflamed with the most ardent love for Jesus in the Blessed Sacrament, glorious St. Michael, thou who, spending thy days and nights in His real presence, didst find there the dearest delight, which, inundating with superabundant sweetness, not only thy heart, but also thy whole person, made thee exult with joy: thou who, ravished into the bosom of thy God, couldst not withstand the torrent of consolations, but felt thyself languishing with love: vouchsafe, I pray thee, my powerful advocate, to obtain for me a lively faith, a firm hope, and a most ardent love towards so inestimable a treasure, the precious pledge of eternal glory; so that, by thy intercession, I may be numbered, all the days of my life, among the true adorers of Jesus in the Most Holy Sacrament, and may hereafter enjoy Him, face to face, in thy company, for a blessed eternity. Amen.

Our Father, Hail Mary, Glory be to the Father.

An indulgence of three hundred days, each time.—Pius IX., May 20, 1862; S. P. Ap., May 20, 1933.

St. Michael, first champion of the Kingship of Christ, pray for us.

Indulgence of three hundred days, each time.—Brief, Jan. 11, 1927.

PRAYER TO ST. PASCHAL BAYLON.

Appointed by Pope Leo XIII. Patron of Eucharistic Congresses.

ST. Paschal Baylon, humble son of the seraphic St. Francis, and great patron of Eucharistic works, obtain for us, we beseech thee, from the Sacred Heart of Jesus, those graces which adorned thy career on earth,—humility, charity, the gift of prayer, an interior life, and above all a fervent devotion to the Most Holy Sacrament of the Altar. Pray for us, that, by imitating thy virtues, we may deserve to enjoy the vision of God with thee in the heavenly home and praise Him forever. Amen.

PRAYER TO ST. JOSEPH, PATRON OF THE UNIVERSAL CHURCH.

O GLORIOUS St. Joseph, selected by God to be the reputed father of Jesus, the most pure spouse of Mary, ever Virgin, and head of the Holy Family; therefore chosen by Christ's vicar as the heavenly patron and protector of the Church founded by Christ; with the greatest confidence I now implore thy peaceful assistance for the whole Church militant. Protect in an especial manner, with thy truly fatherly love, the Sovereign Pontiff and all bishops and priests united with the See of Peter. Be the protector of those who labor for souls amid the trialsand tribulations of this life, and grant that all the people of the earth may submit with docility to that Church which is the necessary means of salvation for all.

Deign also, dear St. Joseph, to accept the consecration which I make of myself to thee. I dedicate myself to thy service, that thou mayest be ever my father, my protector, my guide in the way of salvation. Obtain for me

great purity of heart and a fervent love for the interior life. Grant that, after thy example, all my actions may be directed to the greater glory of God in union with the Divine Heart of Jesus, the immaculate heart of Mary, and thy own. Finally, pray for me, that I may participate in the peace and joy which thou didst enjoy in thy holy death. Amen.

His Holiness, Pope Leo XIII., July 18, 1886, granted to all the faithful who, with contrite heart, devoutly recite the above prayer, an indulgence since increased to five hundred days, each time.—S. P. Ap., Nov. 8, 1933.

Invocation.

Fac nos innocuam, Joseph, decurrere vitam	Help us, Joseph, in our earthly strife,
Sitque, tuo semper tuta patrocinio.	E'er to lead a pure and blameless life.

His Holiness, Pope Leo XIII., March 18, 1882, granted to all the faithful who, with at least contrite heart and devotion, shall recite this invocation, an indulgence of three hundred days, each time.—S. P. Ap., May 13, 193.

Means of Fostering and Zeal in Spreading Devotion to the Sacred Heart of Jesus in the Holy Eucharist.

DEVOTION to the Immaculate Heart of Mary, Our Lady of the Sacred Heart, and Our Lady of the Blessed Sacrament;

Devotion to St. Joseph, St. John the Evangelist, and St. Aloysius Gonzaga.

MARY has a marvelous power over the Heart of Jesus. She is the Mother of fair love: "Mater pulchræ dilectionis." It is to her that we must address ourselves if we would have the flames of charity enkindled in our hearts. Without a tender love towards the Mother of mercy, we can never hope to obtain an entrance into the Heart of Jesus.

The statue of Our Lady of the Sacred Heart represents Mary with her divine Child, Who shows us His Sacred Heart, and seems to say: Come ye all

to Me; My Heart will be open to all without exception, if ye come as children of My Mother. It is through her that I came to you, and it is through her that you shall touch My Heart.

One day, as St. Gertrude was repeating with great devotion those words of the Salve Regina: "Illos tuos misericordes oculos ad nos converte;" "Turn thine eyes of mercy towards us;" the Blessed Virgin appeared to her, and, showing her the eyes of the Infant Jesus Whom she held in her arms, she said: "these are the eyes, full of mercy, which I can turn at pleasure upon those who invoke me." Let us cherish a tender love for Mary: we shall soon be inflamed with an ardent love of her Son. This is the recompense, beyond all price, which she obtains for all who are devoted to her. Every good has come, and will come, to us through Mary. "Omnia per Mariam." Whoever has found her has found life and salvation.

Let us address ourselves to Mary, and especially to her heart, the per-

fect image of the Heart of Jesus: to that heart, which was so constantly united to the Heart of her divine Son, that it shared each moment His feelings, His joys, His labors, His sorrows, and His love for us. Never shall we find Jesus without Mary, nor Mary without Jesus. "Invenerunt cum Maria matre ejus."

Let us invoke Mary especially by her Immaculate Conception, her dearest privilege, which exempted her from the sad necessity of being, for a single instant, the enemy of her God; and let us be sure that she will never refuse us anything. Let us never separate the heart of Mary from that of Jesus in our devotions. Let us honor and love them both from the bottom of our hearts. Let us devote and consecrate ourselves wholly to those amiable Hearts. Let us address our requests to God the Father through the Heart of Jesus; and let us approach Jesus by the heart of Mary. We shall obtain everything from the Father by the Heart of the Son, and everything from the Son by the heart of the Mother.

Blessed Herman never passed a day without paying his homage to the heart of Mary; and every day of his life he received signal favors at her hands.

The Blessed Virgin herself deigned to tell St. Gertrude how pleasing this practice was to her, and how meritorious it was in the sight of God. On the eve of Christmas, while this saint was reflecting with bitterness of heart that she had allowed the season of Advent to pass by without having done anything specially in honor of the Blessed Virgin, inspired by the Holy Ghost she offered to Mary in reparation for this negligence, the most noble and gentle Heart of Jesus, her divine Son. The Mother of mercy gave her to understand that she received this precious gift with gratitude and great joy, and that it incomparably surpassed in merits all other acts that she could have performed to honor her.

O Mary, Mother of grace, cast an eye of pity on our miseries and the afflictions with which we are overwhelmed in this valley of tears. Pray

to Jesus to open His Heart to us, and to teach us to bury our sorrows and our pains in His divine Heart, which while He was upon earth was truly a sea of bitterness. Let it be enough for us to look upon this amiable Heart, as the Jews once looked upon the brazen serpent, to be at once healed of all the maladies which afflict our souls.

As often as you assist at holy Mass, offer to the Heart of Jesus the dispositions of His blessed Mother when she stood at the foot of the cross, and when you go to holy communion, offer Him, in like manner, the dispositions of Mary, and her holy transports of joy, of love, of adoration, and of thanksgiving, at the moment of the Incarnation.

He Himself taught this practice to Blessed Margaret Mary. You may rest assured, then, that Our Lord will be pleased with you, and that you can in this manner repair with great advantage all your coldness and neglect. Heart of Mary, obtain for me a better knowledge and a greater love of the Heart of Jesus.

To quote the words of a zealous

apostle of the Holy Eucharist, from the "Sentinel of the Blessed Sacrament":

"All the mysteries of Mary's life live again in the cenacle. If we meditate on the birth of her Son in Bethlehem, let us continue the Gospel and behold the Eucharistic birth of that same Son on the altar. Is our subject 'the flight into Egypt'? Well, then, do we not see that Our Lord is still in the midst of strangers and barbarians in those cities and countries in which the churches are closed, and no one goes to visit Him? Think again on His hidden life at Nazareth. Do we not find Him even more hidden in His Eucharistic life? Consider all the other mysteries of Mary's life as connected with the Eucharist, and reflect on the part that she took therein.

"The essential point is to seek out and practice one of Our Lady's virtues. Let us take them in order, the lowest, the smallest. We know them. We shall afterward rise by degrees to her interior virtues, even to her love.

"Then let us daily offer up some sacrifice. Let us foresee something

that will cost as much. There are some that we know in advance; for instance, to do such a thing, to see such a person. Offer this sacrifice. The Blessed Virgin will be satisfied. It will be one more flower for the crown that she wishes to offer to her Son in our name on His day, His beautiful feast.

"If we foresee no special sacrifices, let us maintain ourselves in generous dispositions to accept all that the good God will send us. Let us be watchful to catch on the wing that bird from heaven. It is a messenger from God, bringing us a grace and a crown of thorns. We must welcome them. A sacrifice foreseen makes us reason, and reasoning diminishes its value. But those that we make generously without premeditation and without deliberation, are of more value. The good God wants to surprise us. He says to us: 'Hold thyself in readiness!' And the faithful soul is disposed for all that the good God wills. Love loves to surprise. Let us never lose these sacrifices, and for that it suffices to be generous. A

generous soul—O how beautiful! God is glorified by it, and He says of her as of Job, with sentiments of joy and admiration: 'Hast thou seen My servant Job?' The soul that loves, allows none of these sacrifices to pass. She has, so to say, her eye in the air. She feels that a cross is coming, and she prepares to receive it well.

"Let us, then, honor the Blessed Virgin by a daily sacrifice. Let us go through her to Our Lord, take shelter behind her, hide under her mantle, clothe ourselves with her virtues, be, as it were, her shadow. Let us offer all her actions, all her merits, all her virtues to Our Lord. We have only to draw on Mary, and to say to Jesus: 'I offer Thee the riches that my Mother has acquired for me,' and Our Lord will be very much pleased with us."

THE CHAPLAIN OF OUR LADY OF THE MOST BLESSED SACRAMENT.

We need a model, we need a patron, a guide in our devotion to Our Lady of the Most Blessed Sacrament, and it is St. John the Evangelist whom we

shall choose for this. Jesus confided to him His Mother, and St. John daily celebrated the holy sacrifice in her presence. It was he, who, taking from the altar the divine Bread, laid it on Mary's lips. "Mother, behold thy Son!" "Ecce. Filius tuus!"

St. John was witness of Mary's adoration; he was the confidant of her love; and if he has spoken so divinely of the Eucharist, if he has sung the beautiful hymn of thanksgiving contained in his Gospel, it was only after, having received it from Jesus' lips, he heard it repeated by Mary.

"The Saviour gave St. John to Mary," says M. Olier, "not only that he should hold to her, in His own stead, the place of son, but still more, that he should give her, by the holy mysteries, that he would celebrate for her and for her intentions, the means of satisfying the ardent desires of her heart, for the establishment of the Church, as also to console her for His own absence by the happiness of communicating daily." (Life of M. Olier, ii. Part III.)

O glorious chaplain of the cenacle,

teach us to know the mysteries of the life of Our Lady of the Blessed Sacrament! Make us participate in her dispositions every time that we receive, or that we adore the God of the Eucharist.

It was in the cenacle, at the foot of the altar, that the holy and sublime function of prayer was personified in Mary. There the Virgin constituted herself a suppliant for all the great interests of the rising Church. And who can doubt that her most ardent prayer was to beg that her Jesus should be known and loved in the Sacrament in which He remained; that the Eucharist should multiply the number of its tabernacles, that priests, also, should be multiplied, and that in perfect holiness they should call down their God upon thousands of altars, in order to give Him to souls? Yes, from Mary's heart unceasingly escaped, with an ardor that devoured and consumed her, the cry: "O my Son, let Thy Eucharistic kingdom come!"

O Mary, Our Lady of the Most Blessed Sacrament, give to our poor hearts a great love for the Eucharist, a

burning thirst for its coming, for its reign in the world, and in our own souls! O Mother, be thou our model, and our instructress in the worship, in the praise, and above all, in the love that we owe to Jesus in the Sacrament! O Mary! give Jesus to us. O blessed stem, of which Jesus is the flower, the fragrant and delicious flower, incline toward us, that we may admire its beauty and inhale its perfume, but still more, that we may pluck it and feed upon it. Yes, give us, O Mary, that Jesus of yours, Who has willed to be ours also, and after this our exile, show Him to us in heaven!

DEVOTION TO ST. JOSEPH, ST. JOHN THE EVANGELIST, AND ST. ALOYSIUS.

"THE saints," as we read in Tickell's "Month of the Sacred Heart," "the saints in heaven take a pleasure in obtaining for those who honor them the virtue in which they themselves excelled, and the means of salvation which most powerfully aided them in attaining perfection.

"We have before remarked what an ardent devotion the greatest saints have, at all times, manifested towards the Heart of Jesus; but we will point out three in particular, to whom you can have recourse in a more special manner in order to obtain this devotion.

"The first is St. Joseph. Can we doubt, when we call to mind the privilege which this glorious saint enjoyed of carrying the infant Jesus so often in his arms, and of living with Him familiarly during thirty years—can we doubt, I say, that in the silence of the life of continual prayer which St. Joseph led at Nazareth, our divine Saviour discovered to him, as the first and most highly favored of all His saints after His divine Mother, all the treasures of His Sacred Heart?

"If, then, you would know and love the Heart of Jesus, go to Joseph. Jesus has placed in his hands all the treasures of His Heart, in order that he might have the power of enriching his faithful clients.

"After Joseph, go to the disciple whom Jesus loved, St. John the Evan-

gelist. To whom can you better address yourself, if you would be inflamed with a tender devotion to the Heart of Jesus, than to the beloved disciple who reclined during the Last Supper upon that Divine Heart, and was the first to penetrate its secrets ; who alone received the last sighs of that Sacred Heart upon the cross ; who alone shared the sorrows of Mary as she beheld that Sacred Heart pierced by the soldier's lance; who alone saw the blood and water flow from thence, as he bears testimony himself; and who was the first to enter into that wound of love and there to take up his abode ?

"As for St. Aloysius, devotion to the Sacred Heart of Jesus, in the exercise of an interior life and continual union with God, formed his distinctive characteristic.

"'Oh ! how Aloysius loved upon earth ! ' exclaims St. Mary Magdalen of Pazzi, to whom it was given to behold the glory which this saint enjoys in heaven. 'Oh, how Aloysius loved! While he was in this mortal life, he was ever winging shafts of heavenly love towards the Heart of the Word

Incarnate. Now that he is in heaven, those shafts return into his own heart, and are fixed there forever. For the acts of divine charity which he then made, fill him now with ineffable joy.

"'Oh! how great is the glory of Aloysius, son of Ignatius! Never could I have believed it, had not my Jesus allowed me to see it! Would that I might traverse the whole universe, and proclaim that Aloysius is a great saint. Would that I might make his glory known to the whole world, that God might be glorified in him. He is raised so high in heaven only because he led an interior life on earth. Who can ever appreciate the merits and virtue of the hidden, the interior life? No, there can be no comparison between the acts of an interior and exterior life.' This amiable saint is your model, interior souls. He has given proofs of his desire to see the devotion to the Heart of Jesus extended.

"In the year 1765, a novice of the Society of Jesus, Nicholas Aloysius Celestini, while laboring under a serious illness, and almost on the point of death, saw the angelical Aloysius

approach his bed. The saint addressed him in the most consoling words, and exhorted him to love the Sacred Heart of Jesus and to propagate the devotion as a thing most pleasing to Heaven. Nicholas promised to do so, and received as a recompense not only the cure of his malady, but freedom also from any troublesome effects of it; so that, though hardly able the evening before to turn in his bed, he was well enough the following day to walk several miles in very cold weather, and to observe the rule like any other novice. This miraculous cure contributed powerfully to extend the devotion to the Sacred Heart.

"Acquire the habit of making, from time to time, ejaculatory prayers after the example of St. Aloysius. There is not a more powerful means for advancing rapidly in a short time in the love of Jesus. Those short prayers are like inflamed darts which go straight to His Heart, and meet with less hindrance from the distractions and languor which so often interfere with our other exercises of piety."

Labor, as far as you can, to extend

the devotion to the Sacred Heart of Jesus. The most unequivocal proof of love is zeal. Whoever has no zeal has no love. Set an example yourself of a tender devotion to the Heart of Jesus; encourage and foster it in others. Employ a part of your means in buying and distributing pictures, medals, books, magazines and pamphlets of the Sacred Heart.

The wicked never fail to find means and resources for circulating their pernicious literature. It will stimulate our devotion also to be mindful of the promises of Jesus Christ in favor of those who zealously employ themselves in making known His Sacred Heart. "Our Lord," says the Blessed Margaret Mary, "discovered to me the treasures of grace and love, reserved for those who shall consecrate and devote themselves to give and procure for His Sacred Heart all the honor, love, and glory in their power; treasures so great, that it is impossible for me to express them." And in another place: "Our Lord showed me the names of a number of persons, written in His Sacred Heart, on account of

the desire they felt that He should be loved and honored; and He promised that they should never be effaced."

O Heart of Jesus, may my heart be an altar, ever burning with the fire of thy love; may my tongue be employed in making known thy goodness; may my eyes be unceasingly fixed upon thy wound; may my mind constantly meditate on thy adorable perfections; may my memory forever preserve the recollection of thy mercies; may my whole being, O Jesus, express my love for Thy Sacred Heart; and may my heart be ever ready to make any sacrifice for Thee.

Ejaculations.

"WHAT shall I render to the Lord for all the things that He hath rendered to me?" "Quid retribuam Domino pro omnibus quæ retribuit mihi?" (Ps. cxv. 3). I will take the Heart of His divine Son and I will offer it to Him with confidence; that I may thus discharge all my obligations.

O Heart of Jesus! give me grace

to know thee, and to know myself. "Noverim te, noverim me."

—*St. Augustine.*

By Thy Heart, O Jesus, pierced with sorrow, I beg Thee to pierce mine with regret for all its sins.

O Sacred Heart! The remembrance of thy bitter Passion, endured for love of me, shall inflame my heart with love of thee. Sweet Heart of Jesus, I implore, that I may love thee more and more.

O Heart of Jesus! Thou shalt be my hope in trouble, and a refreshing shade against the burning heat of my passions. "Spes a turbine, umbraculum ab æstu." (Is. xxv. 4.)

One thing I have asked of the Lord; this will I seek after all the days of my life, that I may dwell continually in His Sacred Heart. "Unam petii a Domino, hanc requiram." (Ps. xxvi. 4.)

May my eyes and my heart, O Jesus! remain forever fixed on the wound of Thy Heart! "Oculi mei et cor meum ibi cunctis diebus." (2 Paralip. vii. 16.)

Give me but Thy love, O Heart of

Jesus, and I am rich enough! "Amorem Tui solum, et dives sum satis."

—*St. Ignatius.*

The sparrow hath found herself a house, and the turtle a nest for herself, where she may lay her young ones; Thy Heart, O Jesus! shall be my place of refuge. "Passer invenit sibi domum, et turtur nidum sibi, ubi ponat pullos suos; cor tuum Domine, Rex meus, et Deus meus."

May I live; no, not I, but may the Heart of Jesus live in me! "Vivam ego, jam non ego, vivat vero in me Cor Christi."

O Sacred Heart of Jesus, have mercy on us.

O immaculate Heart of Mary, pray for us.

The Litany of the Saints.

KYRIE eleison.	LORD, have mercy on us.
Christi eleison.	*Christ, have mercy on us.*
Kyrie eleison.	Lord, have mercy on us.
Christi audi nos.	Christ, hear us.

Christe exaudi nos.		*Christ, graciously hear us.*
Pater de cœlis Deus,	*Miserere nobis.*	God the Father of heaven,
Fili Redemptor mundi Deus,		God the Son, Redeemer of the world,
Spiritus Sancte Deus,		God the Holy Ghost,
Sancta Trinitas, unus Deus,		Holy Trinity, one God,
Sancta Maria,	*Ora pro nobis.*	Holy Mary,
Sancta Dei Genitrix,		Holy Mother of God,
Sancta Virgo virginum,		Holy Virgin of virgins,
Sancte Michael,		St. Michael,
Sancte Gabriel,		St. Gabriel,
Sancte Raphael,		St. Raphael,
Omnes sancti Angeli et Archangeli, *Orate, etc.*		All ye holy angels and archangels,

Have mercy on us. — *Pray for us.*

Omnes sancti beatorum Spirituum ordines, *Orate, etc.*	All ye holy orders of blessed spirits,
Sancte Joannes Baptista, *Ora, etc.*	St. John the Baptist,
Sancte Joseph, *Ora, etc.*	St. Joseph,
Omnes sancti Patriarchæ et Prophetæ, *Orate, etc.*	All ye holy patriarchs and prophets,
Sancte Petre,	St. Peter,
Sancte Paule,	St. Paul,
Sancte Andrea,	St. Andrew,
Sancte Jacobe,	St. James.
Sancte Joannes,	St. John,
Sancte Thoma,	St. Thomas,
Sancte Jacobe,	St. James,
Sancte Philippe,	St. Philip,
Sancte Bartholomæe,	St. Bartholomew,

Ora pro nobis.

Pray for us.

Sancte Matthæe,	*Ora pro nobis.*	St. Matthew,
Sancte Simon,		St. Simon,
Sancte Thaddæe,		St. Thaddeus,
Sancte Mathia,		St. Matthias,
Sancta Barnaba,		St. Barnabas,
Sancte Luca,		St. Luke,
Sancte Marce,		St. Mark,
Omnes sancti Apostoli et Evangelistæ, *Orate, etc.*	*Pray for us.*	All ye holy apostles and evangelists,
Omnes sancti Discipuli Domini, *Orate, etc.*		All ye holy disciples of the Lord,
Omnes sancti Innocentes, *Orate, etc.*		All ye holy Innocents,
Sancte Stephane, *Ora, etc.*		St. Stephen,
Sancte Laurenti, *Ora, etc.*		St. Lawrence,
Sancte Vincenti, *Ora, etc.*		St. Vincent,
Sancti Fabiane et		SS. Fabian

Sebastiane, *Orate, etc.*	and Sebastian,
Sancti Joannes et Paule, *Orate, etc.*	SS. John and Paul,
Sancti Cosma et Damiane, *Orate, etc.*	SS. Cosmas and Damian,
Sancti Gervasi et Protasi, *Orate, etc.*	SS. Gervase and Protase,
Omnes sancti Martyres, *Orate,*	All ye holy martyrs,
Sancte Sylvester,	St. Sylvester,
Sancte Gregori,	St. Gregory,
Sancte Ambrosi,	St. Ambrose,
Sancte Augustine,	St. Augustine,
Sancte Hieronyme,	St. Jerome,
Sancte Martine,	St. Martin,
Sancte Nicolæ	St. Nicholas,
Omnes sancti Pontifices et Confessores, *Orate etc.*	All ye holy bishops and confessors,

Ora pro nobis.

Pray for us.

Omnes sancti Doctores, *Orate, etc.*	All ye holy doctors,
Sancte Antoni,	St. Anthony,
Sancte Benedicte,	St. Benedict,
Sancte Bernarde,	St. Bernard,
Sancte Dominice, *Ora, etc.*	St. Dominic,
Sancte Francisce, *Ora, etc.*	St. Francis,
Omnes sancti Sacerdotes et Levitæ, *Orate, etc.*	All ye holy priests and Levites,
Omnes sancti Monachi et Eremitæ, *Orate,*	All ye holy monks and hermits,
Sancta Maria Magdalena,	St. Mary Magdalen,
Sancta Agatha,	St. Agatha,
Sancta Lucia,	St. Lucy,
Sancta Agnes	St. Agnes,
Sancta Cæcilia	St. Cecilia,
Sancta Catharina,	St. Catharine,
Sancta Anastasia,	St. Anastasia,

Ora pro nobis.

Pray for us.

Omnes sanctæ Virgines et Viduæ, *Orate, etc.*	All ye holy virgins and widows,	*Pray for us.*
Omnes sancti et Sanctæ Dei.	All ye holy saints of God,	
Intercedite pro nobis.	*Make intercession for us.*	
Propitius esto,	Be merciful,	
Parce nobis, Domine.	*Spare us, O Lord,*	
Propitius esto.	Be merciful,	
Exaudi nos Domine.	*Graciously hear us, O Lord,*	
Ab omni malo,	From all evil,	*O Lord, deliver us.*
Ab omni peccato,	From all sin,	
Ab ira tua,*	From Thy wrath,*	

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*Here, for the Devotion of the Forty Hours, is inserted:

Ab imminentibus periculis,	From dangers that threaten us,
A flagello terræ motus,	From the scourge of earthquakes,
A peste, fame, et bello,	From plague, famine, and war,

A subitanea et improvisa morte,	*Libera nos, Domine.*	From sudden and unlooked-for death,
Ab insidiis diaboli,		From the snares of the devil,
Ab ira, et odio, et omni mala voluntate,		From anger, and hatred, and every evil will,
A spiritu fornicationis,		From the spirit of fornication,
A fulgure et tempestate,		From lightning and tempest,
A morte perpetua,		From everlasting death,
Per mysterium sanctæ Incarnationis tuæ,		Through the mystery of Thy holy Incarnation,
Per Adventum tuum,		Through Thy coming,

O Lord, deliver us.

Per Nativitatem tuam,	Through Thy birth,
Per Baptismum et sanctum Jejunium tuum,	Through Thy baptism and holy fasting,
Per Crucem et Passionem tuam,	Through Thy cross and Passion,
Per Mortem et Sepulturam tuam,	Through Thy death and burial,
Per sanctam Resurrectionem tuam,	Through Thy holy resurrection,
Per admirabilem Ascensionem tuam,	Through Thine admirable ascension,
Per adventum Spiritus Sancti Paracliti,	Through the coming of the Holy Ghost the Paraclete,
In die judicii,	In the day of judgment,

Libera nos, Domine. — *O Lord, deliver us.*

Libera nos, Domine.	*O Lord, deliver us.*
Peccatores,	We sinners,
Te rogamus audi nos.	*Beseech Thee, hear us.*
Ut nobis parcas,	That Thou wouldst spare us,
Ut nobis indulgeas,	That Thou wouldst pardon us,
Ut ad veram pœnitentiam nos perducere digneris,	That Thou wouldst bring us to true penance,
Ut Ecclesiam tuam sanctam regere et conservare digneris,	That Thou wouldst vouchsafe to govern and preserve Thy holy Church,
Ut Domnum Apostolicum, et omnes ecclesiasticos	That Thou wouldst vouchsafe to preserve our Apos-

Te rogamus audi nos. — *We beseech Thee, hear us.*

ordines in sancta religione conservare digneris,*		tolic Prelate and all orders of the Church in holy religion,*
Ut inimicos sanctæ Ecclesiæ humiliare digneris,	*Te rogamus audi nos.*	That Thou wouldst vouchsafe to humble the enemies of holy Church,
Ut regibus et principibus Christianis pacem et veram con-		That Thou wouldst vouchsafe to give peace and true con-

We beseech Thee, hear us.

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* For the Devotion of the Forty Hours, insert:

Ut Turcarum, et hæreticorum conatus reprimere et ad nihilum redigere redigneris.	That Thou wouldst vouchsafe to check and bring to naught the attempts of all Turks and heretics.

cordiam donare digneris,

Ut cuncto populo Christiano pacem et unitatem largiri digneris,

Ut omnes errantes ad unitatem Ecclesiæ revocare, et infideles universos ad Evangelii lumen perducere digneris,

Te rogamus audi nos.

cord to Christian kings and princes,

That Thou wouldst vouchsafe to grant peace and unity to the whole Christian world,

That Thou wouldst vouchsafe to bring back to the unity of the Church all those who have strayed away, and lead to the light of the Gospel all unbelievers.

We beseech Thee, hear us.

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,

Ut mentes nostras ad cœlestia desideria erigas,

That Thou wouldst lift up our minds to heavenly desires,

Ut omnibus benefactoribus nostris sempiterna bona retribuas,

That Thou wouldst render eternal blessings to all our benefactors,

Ut animas nostras, fratrum, propinquorum, et bene-

That Thou wouldst deliver our souls, and the souls of our

Te rogamus audi nos.

We beseech Thee, hear us.

factorum nostrorum ab æterna damnatione eripias,

brethren, relations, and benefactors, from eternal damnation,

Ut fructus terræ dare et conservare digneris,

That Thou wouldst vouchsafe to give and preserve the fruits of the earth.

Ut omnibus fidelibus defunctis requiem æternam donare digneris,

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

Ut nos exaudire digneris,

That Thou wouldst vouchsafe graciously to hear us,

Fili Dei.

Son of God.

Te rogamus audi nos.

We beseech Thee, hear us.

Agnus Dei, etc.	Lamb of God, etc.
Parce nobis, Domine.	*Spare us, O Lord.*
Agnus Dei, etc.	Lamb of God, etc.
Exaudi nos, Domine.	*Graciously hear us, O Lord.*
Agnus Dei, etc.	Lamb of God, etc.
Miserere nobis.	*Have mercy on us.*
Christe audi nos.	Christ, hear us.
Christe exaudi nos.	*Christ, graciously hear us.*
Kyrie eleison.	Lord, have mercy on us.
Christe eleison.	*Christ, have mercy on us.*
Kyrie eleison.	Lord, have mercy on us.
Pater noster.	Our Father.
V. Et ne nos inducas in tentationem.	*V.* And lead us not into temptation.
R. Sed libera nos a malo.	*R.* But deliver us from evil.

Psalm lxix.

DEUS in adjutorium meum intende: * Domine, ad adjuvandum me festina.

Confundantur et revereantur, * qui quærunt animam meam:

Avertantur re-

COME unto my help, O God: O Lord, make haste to help me.

Let them be ashamed and put to confusion that seek after my soul:

Let them be

trorsum, et erubescant, * qui volunt mihi mala.

turned backward and blush for shame: that wish me evil.

Avertantur statim erubescentes, qui dicunt mihi: * Euge, euge.

Let them be presently turned away blushing for shame: that say to me, Aha, aha.

Exultent et lætentur in te omnes qui quærunt te: * et dicant semper, Magnificetur Dominus, qui diligunt salutare tuum.

Let all those that seek Thee rejoice, and be glad in Thee: and let such as love Thy salvation say always, The Lord be magnified.

Ego vero egenus et pauper sum: * Deus, adjuva me.

But I am poor and needy: help me, O God.

Adjutor meus et liberator meus es tu: * Domine, ne moreris.

Thou art my helper and my deliverer: O Lord, make no delay.

Gloria Patri, etc.

Glory be to the Father, etc.

V. Salvos fac servos tuos.

V. Save Thy servants,

R. Deus meus,

R. O my God,

sperantes in te.

V. Esto nobis, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro Pontifice nostro, N.

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra: et non

who put their trust in Thee.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity draw nigh to hurt us.

V. O Lord, deal not with us after our sins.

R. Neither reward us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him and give him life and make him blessed upon the earth;

tradat eum in inimam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis, Domine; et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus

and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, to reward with eternal life all those who do us good, for Thy name's sake. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest grant unto them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, O my

meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

God, who put their trust in Thee.

V. Send them help, O Lord, from Thy holy place.

R. And defend them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Oremus.

DEUS, cui proprium est misereri semper, et parcere: suscipe deprecationem nostram, ut nos, et omnes famulos tuos, quos delictorum catena constringit, miseratio

Let us Pray.

O GOD, Whose property is always to have mercy and to spare: graciously receive our supplication; that we, and all Thy servants whom the chain of sin doth bind, may, by the compassion of Thy loving kindness

tuæ pietatis elementer absolvat.

be mercifully absolved.

Exaudi quæsumus Domine, supplicum preces et confitentium tibi parce peccatis; ut pariter nobis indulgentiam tribuas benignus et pacem.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy humble servants, and forgive the sins of those who confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas et a pœnis, quas pro his meremur, eripias.

Show forth upon us, O Lord, in Thy mercy, Thine unspeakable pity; that Thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for the same.

Deus, qui culpa offenderis, pœnitentia placaris: preces populi tui

O God, Who by sin art offended, and by penance appeased: look

supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte.

graciously down upon the prayers of Thy people making supplication to Thee, and turn away the scourges of Thy wrath, which for our sins we deserve.

Omnipotens, sempiterne Deus, miserere famulo tuo Pontifici nostro N., et dirige eum secundum tuam clementiam in viam salutis æternæ; ut te donante tibi placita cupiat, et tota virtute perficiat.

Almighty, everlasting God, have mercy upon Thy servant N., our Sovereign Pontiff, and direct him, according to Thy mercy, in the way of everlasting salvation; that by Thy gift he may desire such things as please Thee, and may fulfil them with all his strength.

Deus, a quo sancta desideria, recta consilia, et

O God, from Whom are holy desires, right coun-

justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla.

sels, and just works: give unto Thy servants that peace which the world cannot give; that our hearts being given to the keeping of Thy commandments, and the fear of enemies being removed, our days, by Thy protection, may be peaceful.

Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine; ut tibi casto corpore serviamus, et mundo corde placamus.

Inflame, O Lord, our reins and our hearts with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a pure mind.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tua-

O God, the Creator and Redeemer of all the faithful, grant unto the souls of Thy ser-

rum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

vants and handmaids remission of all their sins; that through our pious supplications they may obtain the pardon which they have always desired.

Actiones nostras, quæsumus Domine, aspirando præveni, et adjuvando prosequere: ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

Direct, we beseech Thee, O Lord, our actions by Thy inspiration, and further them with Thy continual help; that every prayer and work of ours may always begin from Thee, and through Thee be brought to an end.

Omnipotens, sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos

Almighty, everlasting God, Who hast dominion over the living and the dead, and showest mercy unto all

tuos fide et opere futuros esse præ-noscis: te supplices exoramus, ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuæ clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, etc.

whom Thou foreknowest will be Thine by faith and works: we humbly beseech Thee that they for whom we have resolved to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their bodies, may, by the grace of Thy fatherly love, and through the intercession of all the saints, obtain the remission of all their sins. Through Our Lord Jesus Christ, etc.

R. Amen.

R. Amen.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

V. Exaudiat nos omnipotens et misericors Dominus.

R. Amen.

V. Et fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

R. And let my cry come unto Thee.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Acts of Faith, Hope, and Charity.

AN ACT OF FAITH.

O my God, I firmly believe in one God in three divine Persons, the Father, the Son, and the Holy Ghost; I believe in Jesus Christ, the true and only Son of God, Who was born of the Virgin Mary, and died on the cross for our salvation; I also believe all the sacred truths which the Catholic Church believes and teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

AN ACT OF HOPE.

O MY God! relying upon Thy power, Thy goodness, and Thy promises, I hope to obtain pardon for my sins, grace to serve Thee in this world, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

AN ACT OF LOVE.

O MY God! I love Thee above all things with my whole heart and soul, because Thou art infinitely worthy of love; I love, also, my neighbor as myself, for the love of Thee; I forgive all who have injured me, and ask pardon of all whom I have injured.

Before Confession.

O MY God, make known to me the wounds which sin has made in my soul. Come to my aid, O Lord; without Thee I cannot discover them. O eternal Light, dispel my darkness. Heart of Jesus, enlighten me as to my weakness; show me my faults; make known my sins to me; grant that I may see them all as Thou Thyself dost behold them. Holy Virgin, my holy angel guardian, my holy patron, O help me in the examination I am about to make, that my heart may be purified and rendered less unworthy of the Heart of Jesus, your delight and your happiness.

Examine your conscience with sincerity and attention, and see, without attempting to

deceive yourself, what you have done against God, against your neighbor, and against yourself; how you have sinned against the Commandments of God and of the Church, and especially against the virtues of humility, meekness, generosity, chastity, temperance, brotherly love, and zeal. When you have discovered the sins, offences, and imperfections which disfigure your soul, excite yourself to deep, heartfelt contrition, and to a firm purpose of amendment, by reflecting on the punishment of hell, the loss of heaven, the Passion and death of Our Lord, and, above all, on the goodness and the perfections of God.

AN ACT OF CONTRITION.

O MY God! I am heartily sorry for having offended Thee, and I detest my sins above every other evil, because they displease Thee, my God, Who for Thy infinite goodness art so deserving of all my love; and I firmly resolve, by Thy holy grace, never more to offend Thee, and to amend my life.

After Confession.

O ALMIGHTY and most merciful God, Who, according to the multitude of Thy tender mercies, has been pleased once more to receive me, after so many times going astray from Thee, and to admit me to this sacrament of forgiveness! I give Thee thanks with all the powers of my soul for this and all other mercies, graces, and blessings bestowed on me; and casting myself at

Thy sacred feet, I offer myself to be henceforth forever Thine. Let nothing in life or death ever separate me from Thee. I renounce with my whole soul all the sins of my past life. I renew my promises made in Baptism, and from this moment I give myself eternally to Thy love and service. Grant that for the time to come I may hate sin more than death itself, and avoid all such occasions and company as have unhappily brought me to it. This I resolve to do, by the aid of Thy divine grace, without which I can do nothing. I beg Thy blessing on these, my resolutions, for, O Lord, without Thee I am nothing but misery and sin. Supply also, by Thy mercy, whatever defects have been in this my confession, and give me grace to be now and always a true penitent: through Jesus Christ Thy Son. Amen.

Mary, Mother of God, be a Mother to me!

Now say your penance.

The Penitential Psalms.*

ANTHEM.

REMEMBER not, O Lord, our offences, nor those of our parents; neither tak Thou vengeance on account of our sins.

1. *Psalm* 6. *Domine ne in furore.*

1. David, in deep affliction, prays for a mitigation of the divine anger; 4. in consideration of God's mercy; 5. His glory; 6. His own repentance. 8. By faith he triumphs over his enemies.

1. O LORD, rebuke me not in Thy indignation, nor chastise me in Thy wrath.

2. Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3. And my soul is troubled exceedingly: but Thou, O Lord, how long?

4. Turn to me, O Lord, and deliver my soul: O save me for Thy mercy's sake.

5. For there is no one in death that is mindful of Thee: and who shall confess to Thee in hell?

6. I have labored in my groaning, every night I will wash my bed: I will water my couch with my tears.

7. My eye is troubled through indignation: I have grown old amongst all my enemies.

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* It is a pious custom to recite the seven penitential Psalms, respectively, by way of prayer against the seven deadly sins.

8. Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my supplication, the Lord hath received my prayer.

10. Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

Glory be to the Father, etc.

Psalm 31. *Beati quorum.*

1. The blessedness of those whose sins are forgiven. 3. The misery of impenitence. 6. Confession of sin brings ease, 8. safety, 14. joy.

1. BLESSED are they whose iniquities are forgiven: and whose sins are covered.

2. Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

3. Because I was silent, my bones grew old, whilst I cried out all the day long.

4. For day and night Thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

5. I have acknowledged my sin to Thee, and my injustice I have not concealed.

6. I said, I will confess against myself my injustice to the Lord: and Thou hast forgiven the wickedness of my sin.

7. For this shall every one that is holy pray to Thee in a seasonable time.

8. And yet in a flood of many waters, they shall not come nigh unto him.

9. Thou art my refuge from the trouble

which hath encompassed me: my joy, deliver me from them that surround me.

10. I will give thee understanding, and I will instruct thee in this way in which thou shalt go: I will fix my eyes upon thee.

11. Do not become like the horse and the mule, that have no understanding.

12. With bit and bridle bind fast their jaws, who come not near unto thee.

13. Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

14. Be glad in the Lord, and rejoice, ye just, and glory all ye right of heart.

Glory be to the Father, etc.

Psalm 37. *Domine, ne in furore.*

1. David's extreme anguish. 15. He hopes in God. 18. His resignation and grief. 22. Prayer.

1. REBUKE me not, O Lord, in Thy indignation, nor chastise me in Thy wrath.

2. For Thy arrows are fastened in me, and Thy hand hath been strong upon me.

3. There is no health in my flesh, because of Thy wrath: there is no peace for my bones, because of my sins.

4. For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

5. My sores are putrefied and corrupted, because of my foolishness.

6. I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

7. For my loins are filled with illusions: and there is no health in my flesh.

8. I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

9. Lord, all my desire is before Thee: and my groaning is not hid from Thee.

10. My heart is troubled, my strength hath left me: and the light of my eyes itself is not with me.

11. My friends and my neighbors have drawn near, and stood against me.

12. And they that were near me stood afar off: and they that sought my soul used violence.

13. And they that sought evils to me spoke vain things: and studied deceits all the day long.

14. But I, as a deaf man, heard not: and was as a dumb man not opening his mouth.

15. And I became as a man that heareth not: and that hath no reproofs in his mouth.

16. For in Thee, O Lord, have I hoped: Thou wilt hear me, O Lord my God.

17. For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

18. For I am ready for scourges and my sorrow is continually before me.

19. For I will declare my iniquity: and I will think for my sin.

20. But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

21. They that render evil for good, have detracted me, because I followed goodness.

22. Forsake me not, O Lord my God: do not Thou depart from me.

23. Attend unto my help, O Lord, the God of my salvation.

Glory be to the Father, and to the Son, and to the Holy Ghost, etc.

Psalm 50. *Miserere.*

1. David prays for remission of his sins; 8. for perfect sanctity. 17. God delights not in sacrifice, but in a contrite heart. 19. David prays for the exaltation of the Church.

1. HAVE mercy on me, O God; according to Thy great mercy.

2. And according to the multitude of Thy tender mercies blot out my iniquity.

3. Wash me yet more from my iniquity: and cleanse me from my sin.

4. For I know my iniquity, and my sin is always before me.

5. To Thee only have I sinned, and have done evil before Thee: that Thou mayst be justified in Thy words, and mayst overcome when Thou art judged.

6. For behold I was conceived in iniquities: and in sins did my mother conceive me.

7. For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

8. Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

9. To my hearing Thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

10. Turn away Thy face from my sins: and blot out all my iniquities.

11. Create a clean heart in me, O God, and renew a right spirit within my bowels.

12. Cast me not away from Thy face: and take not Thy holy Spirit from me.

13. Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.

14. I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

15. Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol Thy justice.

16. O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

17. For if Thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings Thou wilt not be delighted.

18. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, Thou wilt not despise.

19. Deal favorably, O Lord, in Thy good-will with Sion: that the walls of Jerusalem may be built up.

20. Then shalt Thou accept the sacrifice of justice, oblations and whole burnt-offerings: then shall they lay calves upon Thy altar.

Glory be to the Father, etc.

Psalm 101. *Domine, exaudi.*

1. The extreme affliction of the Psalmist. 12. The eternity and the mercy of God, 13. to be recorded and praised by future generations. 26. The unchangeableness of God.

1. HEAR, O Lord, my prayer: and let my cry come to Thee.

2. Turn not away Thy face from me: in the day when I am in trouble, incline Thy ear to me.

3. In what day soever I shall call upon Thee: hear me speedily.

4. For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.

5. I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

6. Through the voice of my groaning: my bone hath cleaved to my flesh.

7. I am become like to a pelican of the wilderness: I am like a night-raven in the house.

8. I have watched, and am become as a sparrow all alone on the housetop.

9. All the day long my enemies reproach me: and they that praised me did swear against me.

10. For I did eat ashes like bread, and mingled my drink with weeping.

11. Because of Thy anger and indignation: for having lifted me up Thou hast thrown me down.

12. My days have declined like a shadow: and I am withered like grass.

13. But Thou, O Lord, endurest forever: and Thy memorial to all generations.

14. Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

15. For the stones thereof have pleased Thy servants: and they shall have pity on the earth thereof.

16. And the Gentiles shall fear Thy name, O Lord, and all the kings of the earth, Thy glory.

17. For the Lord hath built up Sion: and He shall be seen in His glory.

18. He hath regard to the prayer of the humble: and He hath not despised their petition.

19. Let these things be written unto another generation: and the people that shall be created shall praise the Lord.

20. Because He hath looked forth from His high sanctuary: from heaven, the Lord hath looked upon the earth.

21. That He might hear the groans of them that are in fetters: that He might release the children of the slain:

22. That they may declare the name of the Lord in Sion: and His praise in Jerusalem.

23. When the peoples assembled together and kings to serve the Lord.

24. He answered him in the way of His strength: Declare unto me the fewness of my days.

25. Call me not away in the midst of my days: Thy years are unto generation, and generation.

26. In the beginning, O Lord, Thou foundedst the earth: and the heavens are the works of Thy hands.

27. They shall perish, but Thou remainest: and all of them shall grow old like a garment.

28. And as a vesture Thou shalt change them, and they shall be changed: but Thou art always the self-same, and Thy years shall not fail.

29. The children of Thy servants shall continue: and their seed shall be directed forever.

Glory be to the Father, etc.

Psalm 129. *De Profundis.*

The cry of a contrite heart imploring the Divine mercy.

1. OUT of the depths I have cried to Thee, O Lord: Lord! hear my voice.

2. Let Thy ears be attentive to the voice of my supplication.

3. If Thou, O Lord, wilt mark iniquities: Lord, who shall stand?

4. For with Thee there is merciful forgiveness: and by reason of Thy law, I have waited for Thee, O Lord.

5. My soul hath relied on His word: my soul hath hoped in the Lord.

6. From the morning watch even until night, let Israel hope in the Lord.

7. Because with the Lord there is mercy, and with Him, plentiful redemption.

8. And He shall redeem Israel from all his iniquities.

Glory be to the Father, etc.

Psalm 142. *Domine, exaudi.*

1. David prays for favor in judgment. 3. He represents his distress. He prays for grace; 9. for deliverance; 10. for sanctification; 12. for victory over his enemies.

1. HEAR, O Lord, my prayer: give ear to my supplication in Thy truth: hear me in Thy justice.

2. And enter not into judgment with Thy servant: for in Thy sight no man living shall be justified.

3. For the enemy hath persecuted my soul: he hath brought down my life to the earth.

4. He hath made me to dwell in darkness as those that have been dead of old: and my spirit is in anguish within me: my heart within me is troubled.

5. I remember the days of old, I meditated on all Thy works: I mused upon the works of Thy hands.

6. I stretched forth my hands to Thee: my soul is as earth without water unto Thee.

7. Hear me speedily, O Lord: my spirit hath fainted away.

8. Turn not away Thy face from me: lest I be like unto them that go down into the pit.

9. Cause me to hear Thy mercy in the morning: for in Thee have I hoped.

10. Make the way known to me, wherein I should walk: for I have lifted up my soul to Thee.

11. Deliver me from my enemies, O Lord, to Thee have I fled: teach me to do Thy will, for Thou art my God.

12. Thy good spirit shall lead me into the right land: for Thy name's sake, O Lord, Thou wilt quicken me in Thy justice.

13. Thou wilt bring my soul out of trouble: and in Thy mercy Thou wilt destroy my enemies.

14. And Thou wilt cut off all them that afflict my soul: for I am Thy servant.

Glory be to the Father, etc.

Anthem. Remember not, O Lord, our offences, nor those of our parents: neither take Thou vengeance on account of our sins.

PRINTED BY BENZIGER BROTHERS, NEW YORK.

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